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Lectures and Essays.

THECLOGY vs. NATURAL LAWS.

BY HELEN MAR.

In order fully to estimate and appreciate our writings, mankind must divest their minds of all prejudice either in favor of or against the teachings of the past or present, and quietly and dispassionately analyze and digest what is presented. We know this is exceedingly difficult, and notwithstanding many have been emancipated from church thraldom, superstition and bigotry, from dogmatic theology, we ever find the distinct shadings of the picture outlined by old theories and creeds, assuming unconsciously the forms of convictions and deductions, based upon the teachings of the past. But we can, now and then, catch a gleam of light from out the limning. We have said that we accord to every one the right of thinking and reasoning for himself; but we should ever be cautious that our conclusions and deductions are not based upon the reasoning and teachings of others. Our conclusions are too often mapped out for us, and we are to be damned or blessed in the exact ratio that we believe. Would that man might awake from this lethargy and read from nature and her divine revelations lessons of wisdom than shall ever illumine and enlighten the mind; throw off the shackles of past teaching and come forth in the full statue of a glorious manhood possessing the infinite possibilities of the divine mind; a royal constituent of the infinite altar of selfhood, from which shall arise the incense of the holiest and purest aspirations of the Divinity, embosomed within his own soul. The droppings from the infinite fountain of the future, will fully demonstrate the truths now

theology and natural laws cannot be harmonized. scenes of strife and discord, to more supernal heights, Unless theories, deductions and conclusions are based upon and harmonize with the laws that govern the universe, either the laws must be changed | duce and develope them. To give a more thorough to suit the theories, deductions and conclusions, or elucidation of the enormity of the theory of forethe principles involved in the theories, must be modified to comport with the laws. As man has ordination, or predestination, which must include the penalty of disobedience, the horrors of which no control over the law, force or powerthat projects are too well known to need a repetition, we would him into liie, we must conclude that all efforts to ask if believing in this theory, would not every huchange or modify the universal law of causation man soul recoil from being instrumental in bringwill ever prove abortive. We must conclude that in the laws that govern the universe of matter in sweetest and holiest sympathies and affections of the human heart cluster, whose tender loves and which we live and move, and which is in fact the author of our being, are immutable and unchangeable, and cannot be circumvented to suit the con-This forces the conviction that man must ever be the recipient of whatever is conferred, whether he will or ers, you were predestined to prepare fresh fuel for no. Through the law of cause and effect he will the angry flames, in the indestructible bodies of ever be dependent upon relations and conditions your sweet and tender babes. Away with such horfor his social status, his mental development and rible nightmares. Away with such hideous, blasphysical expression.

being partially developed and presented to man-

Looking still deeper into this interposition of natural law with theological dogmas and creeds, we find them in direct opposition to each other. All nature is attuned in a grand harmony, and symphonious strains echo and re-echo, from centre to circumference, throughout this vast universe of matter. and her laws ever accord to all the evidence of di- and dogmas bind them to the past, but see to it that vine justice, mercy, love and truth, in harmony with the relations and conditions through which they are developed. As all evidences of the divine ness of life's duties, well performed, may be the law of life are dependent upon the illimitable sea beacon star, in the coronet of being, the sina que for whatever they are, either physically, mentally. or spiritually, and must be conceded to be just and legitimate expressions of the law of cause and effect, divine in form and feature, a true and definite reflex of the causes at work, to project them into existence, and of the source a counterpart. Man is the great momentum power in the promulgation and dissemination of knowledge, and should ever be sure that this power is wielded wisely and well He should not tear down the whole fabric, or de stroy the basic foundation of society, and leave it suspended in mid air, between the debris and wrecks of time, and the transcendentalism, that has no basic foundation upon which to erect theories more lasting and permanent. The iconoclast who disregards the demands for theories and conclusions, based upon facts and demonstrable truths, is not supplying a demand being made upon the storehouse of infinity, and finds himself adrift upon the illimitable sea of immensity. without an anchorage upon which to place his hopes for time or eternity. We know the difficulty attending the promulgations of truths, and the divine necessity of expressing our ideas as plainly as possible through the means em-We know that all expressions are measurably colored and tinted by the channels through which they are given, whether orally or through the press, from the pulpit or rostrum; but the basic ideas involved are the important data upon which to form our conclusions or deductions. Truths are ever truths, through whatever channel they may be given. As a diamond is no less a diamond when surrounded by the debris in which it is found, so a truth is no less a truth because clothed in an unseemly garb. We ever find ourselves in a labyrinth of devious windings, as though we were among the catacombs of ancient Rome, when we attempt to clothe our ideas in seemly garbs in our endeavors to purify the atmosphere of being from old chronic

We ever recognize a living GoD in the present an ever pregnant revelation in the creative power of the universe, and in every expression and manifestation of this power. We recognize no one day or generation as possessing, or combining within its embrace, all of the divine love, mercy and justice of the infinite. We regard all things as divine, and in the degree of their unfoldment, perfect. We regard all things as just expressions of cause and effect, possessing in degree the divine attributes of the source from which they spring. The illimitable sea of relations and conditions enfolds within its infinitude all gradations of unfoldment, through the perfecting evolutions of the universal laws of nature, and although some may be uncouth and low in the degree of their unfoldment, they are not responsible for it. As you cultivate the soil and surround with conditions, necessary and essential for a more perfect degree of unfoldment, or develment, will a more perfect degree of unfoldment ensue. We should ever guard against severe criticism and censorious judgment in regard to the conditions and relations of life that are low, vile, or evil, but should look well to the surrounding con ditions from and through which they have been outwrought and developed. Can you expect the emanations to excel the source in attributive characteristics? . Can you expect a perfectly developed tree, from a barren, indigent soil? Can you expect pure water from an impure fountain? Can you expect gladsome hearts, pure and holy natures, highly cultured minds, sensitive and refined organisms, from the slums of your cities? Then, why not look upon all things, as results of natural causes, and not damn, or bless for what are lnevitable expressions

of immutable law and order in the universe. Think not that the Omnipotent Ruler of the universe foreordained or predestined that any manifestations of nature, presented to our observance, should not harmonize and be in perfect accord with the causes operating to produce them. We should

accept all manifestations of Nature as just, and not conclude that whatever does not meet our approba tion or highest conceptions of the perfected evidences of infinity, is condemned from the begin ning. If this conception of foreordination is conceded to be the decree of Omnipotence, it must preciude all possible responsibility for existence, and must relieve man from all penalties for a disobedi ence of infinite law.

from all responsibility by removing all freedom of charges Mott with being a fraud, and that he was action, all choice of caste, all liberty of thought, acting in concert with D. Jenkins, of Hannibal, and makes him a mere automaton, to be damued, or blest, as the decree of Omnipotence shall direct. No refining influences can affect him. The inebriate must and will be an inebriate; the murderer will be a murderer, and the thief will be a thief, as it was so decreed, ordained, and mapped out, by seances. But this he did not do, although Colonel the Infinite Ruler of the univere, from the beginning of time. What of the penalties? Were they not also decreed, ordained and predestined by the same Infinite Father? Then we are damned, or loomed to everlasting wee, not only before birth but before the beginning of time, and are irresponsible for whatever our fate may be. All laws are infinite and universal, inherent in all that exists, and if a law of foreordination, or predestination is active in decreeing that any one man shall be blest or damned, it is equally active in decreeing the conditions and relations of all things in existence, and must, perforce, preclude all responsibility for disobedience, as the penalty attached must be inciuded in the divine decree of omnipotence.

What a farce, then, to attempt to render nugatory he decrees of the Infinite by finite means. Even the blood of a thousand Christs cannot efface from creation the omnipotent decrees of the Infinite, said to have been launched upon all existence before the all truth, the living light of an eternal day, the ever | beginning of time. What an enormity, then, is the present divine spirit will correlate, to bless and invigorate, purify and fructify in the realm of nature, and will delegate to mankind an equipoise that, in are working out the ultimate of existence.

The acceptance of such teachings as the droppings from the fount of infinite justice, love and mercy, We hope to satisfy the most sceptical observer that is beyond the power of those who have passed from where is revealed a freer and more liberal view of the infinitude of relations and the causes that protures, are eternally doomed, from the beginning of time, to writhe and suffer in unquenchable fire ton, Pickering, et id omne genus. He says, "in rethroughout eternity,? Ah, yes! fathers and mothingard to my name, I am neither afraid nor ashamedphemous conceptions of an Infinite Ruler of the universe. Fathers and mothers, let not such teachings poison the minds of your children, but let the living light of an ever present, omniscient and omnipotent power, reveal to them, higher, holier and more worthy conceptions of the relations they sustain to the universe. Let not superstition, creeds their minds are freed from theological shackles, that reason and judgment, and an intuitive conscious beacon star, in the coronet of being, the sina que of relations and conditions, they are irresponsible non of life's highest aspirations and brighest con-

The Spiritual Phenomena before the High Court of Appeals.

During the arguments in an important will case of Bagot versus Bagot, before the High Court of Appeals in England, the following took place in eference to the spiritual phenomena, as reported in the London Spiritualist. Lord Justice Deasy-What would you say to the case that Mr. Home, the Spiritualist, floated in the

air, and that a great many people did believe it? I will not mention any names Mr. Macdonogh-Were they Spiritualists? Lord Justice Deasy-They believed they say

Mr. Macdonogh—They were Spiritualists?

Lord Justice Deasy-Yes. Mr. Macdonogh -I should like to hear all the circumstances of that particular case—the belief and how they believed it, and under what circumstances, and what foundation there was for the

belief. Master of the Rolls-Absurd opinions are not nsanity. Lord Campbell calls pointed attention The man in that case mentioned by Lord to that. Campbell had the most absurd opinions.

Mr. Macdonogh said he would endeavor to answer the Lord Justice by following out the train of thought. He should ascertain what was the foundation for the belief. Was it an absurd opinion? If it be, it might not be insanity at all. The gen erality of the world believed at one time that this planet of ours did not travel round the sun. Were they mad for believing that? No reason could show that it did circumnavigate the sun. Galileo was not deemed to be mad, but was about to suffer for proving a right opinion. No absurdity of opinion could constitute insane delusions, yet that was upon subjects upon which men might form different views. If the thing was a glaring absurdity, such as he had described that case, it was insane delusio Lord Chief Justice—A clever combination of

glasses will work wonders. The Master of the Rolls said that in several o the Spiritualist cases men who did not believe in the thing had gone to see the wonders, but nothing mysterious had been seen by them or the Spiritualists even on these occasions. He thought it was the subject of a very clever paper in the Fortnightly

Review about two years ago. Mr. Macdonogh said it was a subject on which he had the most distinct incredulity—(laughter) -and he was net really capable of dealing with it. It was impossible for any conjurer to work upon (Laughter.) Let him try his tricks; but he (Mr. Macdonogh) would believe nothing but what

reason would warrant. Lord Justice Deasy-"There are more things in heaven and earth than are dreamt of in your philosophy, Horatio." Mr. Macdonogh-True, my lord, but I confess

have never seen any of them. (Laughter.)

Although the question of Spiritualism was not properly before the court for a decision upon its merits, yet there was enough said in reference to the subject, to substantiate the fact, that a person can be a Spiritualist without being insane or deluded. Coming as this does from so high an authority as the Judiciary of England, it may be considered another progressive step toward that period in the world's history, when the brilliant rays of Spiritualism that thirty years ago began in an obscure log cabin, at Hydeville, N. Y., will illuminate the earth's broad surface, and send priestcraft cowering in the darkness of eternal and blank

B. F. UNDERWOOD.

Justice at Last to Jonathan H. Mott, the Spiritual Medium.

The following is a comprehensive summary of a voluminous correspondence forwarded to the office of MIND AND MATTER by Mr. Stephen Young, of mee of infinite law.

Memphis, Scotland county, Missouri, in reference to Jonathan H. Mott, a prominent Spiritual melecree, renders null and void all efforts on the part | dium in the West. In the first place it alludes to of Christians to save from eternal damnation, any an advertisement which appeared in the Truth part of the human family, as well as all attempts to Seeker of New York, August 3d, 1878, referring to fortify against future contingencies in regard to the an advertisement published in the same paper on infinite relations that man will sustain to the Om- the 20th of the previous month, respecting Mr. niscient Creator of the universe. It relieves man Mott, the medium. The second advertisement Mo., who attempted to disguise the fact that he is working for Mott, as is a tool for him. It goes on Mackay had prepared a cabinet for the purpose. The first heard of Mott was his slipping home to Memphis, where he resumed his usual business. A letter from a gentleman in Missouri, speaking of Mott and those in company with him, says, "Every move they make indicates rascality. There is no use in trying to get the sympathy of Liberals for an exposed fraud like Mott, a man who has swindled thousands by making them think they were in communication with dead releatives." This advertisement was signed "Auti-Fraud."

Mr. Young having attended over one hundred seances and recived overwhelming proof of the genuineness of Mr. Mott's mediumship, sent a reply to "Anti-Fraud," which was published in the Truth Seeker of August 31, challenging him to give his name, if he was conscious of telling the truth, and to a fair discussion of the question at issue, the honesty or fraudulence of Mr. Mott. In reference to the publication of "Anti-Fraud," Mr. Young denounces it as a tirade that scarcely contains one word of truth. No one, so far as he knew, had any pecuniary interest in Mr. Mott's business, and whatever he had done was in the spirit of the golden rule. Col. Mackay had nothing to do in obtaining passes for Mr. Mott for a trip to Colorado. They were an unsolicited present from Mr. Halstead of Chicago. The tests obtained at Mr. Mott's were entirely independent of the question of his honesty, and no logical mind can fail to appreciate this by attending few seances. Mr. Mott offered the Pattee party the privilege of selecting one of their number to sit in the cabinet with him, but they declined, as this arrangement, would have interfered with their designs, and thus they exposed themselves. In the Truth Seeker of September 21, "Anti-

Fraud" published another statement, in which he refers to Mr. Young as the "apologist and defender of Mott, the exposed fraud," but respectfully debelieve in Mott, as they still believe in Bliss. Hungard to my name, I am neither afraid nor ashamed to give it, and will do so whenever I think there is a necessity for doing so. This rejoinder also reiterates the assertion about the railroad passes, and further states that after the Pattee expose Mr. Mott applied to Hon. H. D. Mackay, of Leavenworth. Kansas, for passes to Colorado, promising to give seances on his return, etc. Mr. Pattee's communication in the Truth Seeker of August 31 leaves nothing to be said."

"Anti-Fraud" replies at considerable length. but tones down his remarks, yet still insists on calling Mr. Mott an exposed fraud, and that Jenkins' advertisement of a "week with the ghosts" is calculated to do him good. The change in the tone of "Anti-Fraud" is attrib-

uted by Mr. Young to a scathing reply, written by Mr. Jenkins, and published in the Truth Seeker of September 21, a "week before the last moan of 'Anti-Fraud' died upon the air." This document proves that "Anti-Fraud" is guilty of telling eight lies, and two or three more night be adduced to prove him an "adept in the art of concocting lies." Mr. Jenkins refers to the charge that he is acting with, aiding, or abetting swindlers, in imposing upon the public and obtaining money under false pretences, and demands the proof or a public retraction This demand brought the name of no less a personage than B. F. Underwood, of Thorndike, Mass.

as "Anti-Fraud.' Some persons were surprised at the announce ment, but Mr. Young was not so much astonished. as the feeling was somewhat modified by the recolection that a year or two ago this same B. F. Underwood struck hands with some church bigots in heir underhand work of depriving that eminent lecturer and test medium. J. Frank Baxter, of his position as a successful school teacher simply beause he was a Spiritualist. The Banner of Light expressed surprise at the time that such a professed

iberalist should take such a course. In that instance Mr. U. gave his name, but in the present case he appears to have had a sense of hame sufficient to cause him to use a mask. And that is the only redeeming feature that I can see in his course. So long as a man has shame there is nope, while had Mr. U. boldly stated over his own name all that he gave over the misnomer of "Anti-Fraud," his case would have looked desperate indeed. He stated what he knew nothing about, and had he wanted to arrive at correct conclusions on he subject he would have examined both sides and would have seen that Pattee's different statements completely nullified each other. Even the R. P. Journal, although at deadly enmity to materializaions, received such strong testimony to Mott's reliapility from its subscribers who had attended his seances, that it was constrained to say in the issue of June 1st, the proof becoming so conclusive that Pattee was the exposed party, that, "We give Mr. Mott the benefit of ample space this week, and present evidence which, taken as a whole, seems to establish the proof of spirit-form manifestations in is presence beyond a reasonable doubt."

Mr. Underwood's firm belief that Mott is a fraud will have no more effect on any one who has given the matter anything like a fair consideration, than he firm belief of a clown that "the moon is made f green cheese" would have on an astronomer. Mr. Underwood claimed to the last that he was not ashamed to give his real name, but as "actions speak louder than words," I hope and believe that

t was shame that caused him to deny his shame. For Brother Underwood there is hope, and the reader will note that all his wonderful correspondents are also "hopefuls," as all names are withheld Verily, he has troops of shameful friends. On learning that B. F. Underwood was the author of the false and scurrilous article signed "Anti-Fraud," I sent a reply, using his real name. And as he had dragged the name of Col. Mackay

before the public, I felt justified in quoting from

wood and his blank correspondents in regard to the

Col. M.'s letters to Mr. Mott, to refute Mr.

railroad passes and test seauces. In a letter dated Aug. 29, 1878, Col. Mackay ays; "I have this day been furnished with the artiele published in the Truth Seeker, signed "Anti-Fraud." This is the first opportunity I have had to read this anonymous effusion, and I must say that t is false in every particular." "So far as I am concerned," he goes on to say, "you may consider me a firm believer in the truthfulness of your materializations. I regret that I have not been able to visit you again, will do so at the first convenient season." The Colonel continues; "I can readily see how the writer made the statement, about the railroad passes. The passes were sent to me by Mr. Halsted, a railroad man, to give to you on your

plied to me to know whether you were coming to Leavenworth or not. My reply was yes, for I have passes for himself and wife to Denver and return. I did not understand that you were to give test seances, but I did understand that you were to return to Leavenworth, why you did not, I have not learned.' When Colonel Mackay was informed that B. F.

Underwood was the author of those scurrilous productions, he wrote Mr. Mott again, saying that he was ready to discuss the question of Spiritualism with Mr. Underwood at any time or place. My reply to Underwood has never appeared in the Truth Seeker. I received a note from the editor dated N. Y., Oct. 11, 1878, from which I take the following extract. After regretting that he had di-vulged Underwood's name he says; "I will say

also, that I am sorry that Mr. Underwood is so bigoted as he appears sometimes to be. That a spirit of unfairness is apparent. I regret that his statement in reference to Col. Mackay should in any way prove untrue. I have entertained a great respect for Mr. Underwood, believing him reputa-ble and honest, but I think I have had occasion to modify my opinion to a slight extent. He does show some unfairness to Spiritualists. But I repeat having furnished the information in an improper way, that Underwood is 'Anti-Fraud,' I cannot think it is right for me to open my columns to a fusilade on him upon the basis of that information without his consent. Allow me to wait until I can

hear from him on the subject."
In reply, I reminded my friend Bennett that he neglected to consult Mr. Jenkins, "Mott & Co." as is a "pretended scientist," he being of course the to whether it would be agreeable to them to receive souly genuine scientist in the universe. Vade retro, through his paper, the cowardly, infamous and un-provoked attack of his bigoted, dishonest and skulk-Fort Leavenworth, Kansas, Fel ing correspondent.

I also expressed the opinion that an editor is morally responsible for whatever he publishes anony-

As my reply has never appeared, it is supposed that on seeing how completely all his charges were swept away, Mr. Underwood felt still more anxious that his name should never appear in connection with the subject.

So I fear that I have heretofore indulged in a too copeful view of his case. For had his shame been of the desirable, reformatory sort, here was certainly an accumulation sufficient to have prompted him to make a "clean breast of it," by coming right out in the Truth Seeker with a card frankly acknowledging his fault, and begging the pardon of all whom he had villified, so that all who had been poisoned by his venous, might be healed by his generous antidote. But as he has done nothing of the sort, I am forced to conclude that Mr. Bennett is right in the opinion that Mr. U. is both bigoted and

Mr. Jenkins confronted Mr. Underwood while he was lecturing in Hannibal, last Fall, when the lat-Truth Seeker who put any confidence in "Anti-Fraud," must have considered Mr. Jenkins a "credulous" fool, engaged in sustaining an arrant knave in gulling people and obtaining money under false pretences, which would be as unjust an opinion as that of considering B. F. Underwood entitled to the appellation of "Anti-Fraud."

Nothing short of a complete retraction through the Truth Seeker, of all the charges Underwood made against Mr. Jenkins, and "Mott & Co.," will set him right in the opinion of any one informed on the subject. Mr. Jenkins interrogated Mr. U. about the

prominent Spiritualist," whose name he promised disclose, should Col. Mackay deny his story. But the name was not given, although he said belonged to one celebroted as a writer, which means, if Brother Underwood is not "fibbing it," W. E. Coleman. A word of advice for B. F. Underwood. If still

hoping to damage the cause of Spiritualism, 1 would say; "Lay not the flattering unction to your soul." Or rather to your body; you deny possessing a scul, I believe. STEPHEN YOUNG.

Мемрнія, Mo., Feb. 1879.

M. L. Sherman and Re-Incarnation.

BY WM. EMMETTE COLEMAN.

In MIND AND MATTER for February 22, M. L. Sherman expounds what re-incarnation is in his ppinion, which is perfectly legitimate and proper. He has seen fit, however, to unjustly and unfairly criticise myself and Helen Mar. In the first place. that which he terms re-incarnation is far from the re-incarnation we have been antagonizing. His system of re-incarnation we have said nothing against; and Mr. Sherman, if I mistake not, has said nothing in favor of the system we did attack. So far one would suppose we stood upon common ground. Helen Mar and myself opposed the heory that, after a man has passed through physical death, and entered the spiritual world, he can return to earth by being born as an infant and living over another life in a physical body on earth. with a new name, new parents, and a new individuality in fact. Because we oppose this we are charged by Mr. Sherman with establishing "our formula, or shadow, and then blazing away at it." How any man of common intelligence can so affirm is indeed a mystery. The "formula blazed away at" by us was not of our creation, as everybody except Mr. Sherman, very well knows; and the only reason he does not know it is, because when we furnish arguments we cannot very well furnish brains as well, to those incapable of comprehending plain Anglo-Saxon. Our "formula" was derived from the utterances of Kardec, Blackwell, Conart, Richmond, Damiani, Kidd, and Co. Mr. Sherman's idle talk about our demolishing our definition of re-incarnation is too puerile for consideration. To quote his own language, he is "entirely ignorant of the meaning" of re-incarnation. When he speaks of "flat contradictions" in our "positions," completely in error. In no instance have we contradicted any position taken by us. Unfortunately as before observed, it is not in our power to furnish brains as well as arguments. If it were, then Mr. Sherman's erudite criticism would never have been written. Mr. Sherman seems to be unable to comprehend the

difference between his theory of re-incarnation and those of all its other advocates; and whenever any one says ought against re-incarnation, no matter how plainly they quote from Kardec, Blackwell and others, and make not the least reference to him or his theory, he yet swears that we must be aiming at him and his little pet re-incarnation, which nobody ever thought of sufficient importance to allude to even, much less combat. His theory seems entirely physical in its characteristics not to touch the question of the human spirit coming back to earth by physical birth, and living over again in the flesh. His theory may or may not be true (I am confident it is not), but true or false I have said nothing against it, nor shall I do so; so Mr. Sherman may rest his soul in peace. His theory is harmless, and will hurt nobody, but the pernicious theories of Kardec, Blackwell, Richmond and Co., I have opposed, and ever will oppose.

Mr. Sherman calls it re-incarnation when we pass out of our physical body and are born into our new spiritual body at death. He is wrong again, we are not born in any new body at death. We take with us the spiritual body, which is not a new body, but it is as old as the material body, the two having grown pair passa, ever since our hirth. So,

arrival in Leavenworth. Many of your friends apupon entering the spirit world, we do not enter a new body, but we take with us our old spiritual ody, as old as we are; and if it were a new body, the term re-incarnation would not be applicable to the change. Re-incarnation means re-infleshed, being derived from carnis, flesh, and re, again. It can only apply to a return to a body of flesh and blood, a new physical body, and in such sense it is correctly used by Kardec and Richmond. The birth into a spiritual body is not and cannot be a re-incarnation, and its use in that sense merely demonstrates the etymological ignorance of the

Materialization is a temporary re-incarnation, and as such is believed in by me. Should a spirit remain on earth permanently materialized, it would be a case of re-incarnation undoubtedly, but very different from that taught by the Spiritual school. This theory embodies the spirit's return by foetal growth, embryonic development. This I am positive never did and never can happen. In this sense the word was first coined, and is now generally used. I used the word in its true sense; while Mr. Sherman has taken it up and perverted its meaning, and then abuses all who fail to pervert it as he does. It would be well for him to learn to be more charitable, and to cease villifying those who fail to perceive things just as he has represented them in those extraordinary and unique productions of his, the "Hollow Globe," and "Gospel of Nature." Mr. Sherman seems to think that they are the only truly scientific works in existence, and that any one who advances a scientific postulate not in harmony with those outre volumes

Fort Leavenworth, Kansas, Feb. 25, 1879.

Circular Letter of the Trustees of the University of Free Medicine, and Popular Knowledge to Humanitarians and Friends of Progress.

Your attention is respectfully invited to the fol-

owing extracts from our charter, and to the accompanying statement of its aim and scope: SEC. 1. Be it enacted by the Senate and House SEC. 1. Be it enacted by the Senate and House the heretics. The Cardinal of Bourbon was de-of Representatives of the Commonwealth of Penn-clared heir to the throne, and hostilities began, sylvania, in general assembly met, and it is hereby enacted by the authority of the same; that there be, and hereby is erected and established in the city and county of Philadelphia, in this Common-fearing that he would be dethroned, ordered the be, and hereby is erected and established in the city and county of Philadelphia, in this Common-wealth, a University of Free Medicine and Popular aspiring Duke and the Cardinal to be put to death.

he direction and management of five trustees. SEC. 3. That said trustees and their successors o be appointed, as often as occasion may require, by the votes of not less than three trustees, shall be forever hereafter, and are hereby erected until Mary de Medici took the reigns of governinto and declared to be a body politic, and corporate with perpetual succession, and with all the incidents of a corporation, indeed, and in law to all intents and purposes whatsoever, under the name, style and title of the University of Free Medicine and Popular Knowledge, by which name and style edict was issued for the entire suppression of the they shall be capable of holding and conveying such Protestant Church in certain localities. This edict real and personal estate as may be necessary for was not relistered, and therefore it was null until the use of this incorporation.

It is the purpose of the trustees of the university to extend the scope of instruction to the following departments: 1st, Medical department; 2d, Legal lepartment; 3d, Theistic department; and an Aca- | was finally captured by Cardinal Richelieu. All demic department, including literature, the arts, and ancient and modern sciences, for those who do tants thereof were left to the mercy of the royal not wish to graduate in the full course of instruction. As auxiliaries to these departments they design to establish: 1st, a general museum; 2d, a Lachaise, began to persecute the Protestants. Bolibrary and reading-room; 3d, a gallery of art; and dies of troops, accompanied by Monks, invaded the 4th, a hospital.

In the Medical department the course of instruction will be broad and progressive, omitting noth ing that science, philosophy, reason and practical experience have proved to be good and wise in the old systems, and comprehending much useful knowledge under the general head of Anthropolological and Naturopathic Science, not heretofore taught in medical schools.

Instruction will be given in the Legal department n the laws of nations, common law, statutory and municipal law, and generally in the principles of law as they ought to be applied in all the

phases of practical life. In the Theistic department will be taught comrehensively and without sectarian bias, as far as possible, the natural laws which should govern man in all the affairs of life, and which relate him to the Supreme Creative Power.

The science of Anthropology will be taught in all its departments, and that branch relating to the laws of parentage, generation, gestation, hereditary descent, and antenatal education will receive special attention. Upon the observance or non-observance of these laws depends the status of future generations. The estants, but the Spirit of the age seemed to be opphysician cannot lengthen the thread of life if it is posed to any more persecution. Voltaire, Montesshort by nature. Education cannot develop a sound mind in a sound body if the child is diseased in both, from parental disregard of natural law, nor can pure morals be drawn from a corrupt foun-

The Trustees recognizing their equal rights, have placed the university under the joint control of the sexes, and will receive as students ladies and gentlemen on terms of equality in all it departments, believing they will thereby secure a higher moral as well as intellectual standard of education. The museum, library, and gallery of art will be limited only by the financial resources controlled by the board of trustees. The trustees have in view a building, in a healthy and beautiful location, which admits of all the expansion the broad and liberal charter of the university contemplates, and o secure these advantages speedily, they earnestly appeal to every lover of progress and humanity, for heir active aid a practical sympathy.

In the opinion of the board, this sympathy can e most readily and effectually manifested by the purchase of scholarships offered on advantageo terms, bequests, donations to the general fund, and on bibutions to the museum, library, and gallery of art. Donors will have their contributions ecorded, and, if they so desire, will have their portraits, or photographs placed on exhibition in the art gallery.

Money will be sent by postoffice orders registered letters; all other matter by mail or express. Correspondence with friends of the university is respectfully invited. Address, R. Garer, M. D., corresponding secretary board of trustees, o. 1120 Spring Garden street, Philadelphia, Pa. John Randolph Rowand, M. D., graduate of the University of Pennsylvana, matriculation, in 1823 physician to the St. Louis University, &c., president of the board of trustees. F. A. Davis, M. D., formerly professor of chemistry in the Philadelphia University of Medicine and Surgery, vice-president. Reuben Garter, M. D., professor of anthropology in the Woman's National College of Washington, D. C., corresponding secretary. Mrs. S. C. K. Worrell, M. D., recording secretary. John H. Ruttley, M. D., author of "Nature's Secrets," &c., and ecturer on psychology and vital magnetism, Treas-

It is suggested that newspapers of a progressive character copy or notice the above.

RHEUMATISM.—High-minded poor people in all large cities are more subject to room-attic panes than any of the occupants of the basements.

Historical.

The Hugenots.

[Concluded.] Fresh reinforcements (to the Protestants) from

England, Switzerland and Germany enabled Coli-

guy to capture Nimes in 1569. Catharine and her son now favored peace, and the treaty made in August, 1570, gave the Protestants an amnesty, freelom of religion everywhere except in Paris. Having failed to overthrow the Protestants, Catharine resorted to treachery to accomplish her object, and from her diabolical plotting, resulted the terrible massacre of 70,000 human beings, from tender inancy to old age, on St. Bartholomew's Day. Although this wholesale butchery deprived the Protestants of many of their leaders, yet the survivors flew to arms. The Duke of Anjou, after losing his army, ascended the throne of Poland in 1573, and concluded a peace by which the Protestants were granted religious liberty in Montaubau, Nismes and Rochelle. A section of Roman Catholic nobility, and the Duke of Alencon, the youngest son of Catharine, united with the Protestants in opposition to the Government of the Queen Mother and the Guises. Catharine urged war against the Protestants but she was defeated, and in 1575 a treaty of peace was concluded at Beaulieu, by which the Protestants were relieved of all restrictions in their eligion. The Duke of Guise now originated a Catholic Association known as the Holy League, and in the autumn of 1576 begun another war against the Protestants, but in ten months peace was again restored, the Protestants being victorious; but the terms of this treaty being violated by the headed the Protestants, and this resulted in another treaty of peace in 1530. For four years, peace reigned, and the Protestants had their religious liberty. In 1584 the Duke of Anjou died, and Henry, Duke of Guise, revived the Holy League and entered into an alliance or conspiracy with Spain and the Pope of Rome for the excirpation of Knowledge, for the education of tammes and others, in the various branches of practical medicine and useful knowledge, and for furnishing family or domestic remedies from under its own sanching of anythority.

Blois in September, 1588. In less than a year after this tragedy the King shared the same fate, at the hands of a godly Monk named Jacques Clement. Henry of Navarre succeeded to the throne, and on April 13th, 1598, he signed the Edict of Nantes, by which the Protestants had their rights enlarged

and established. These persecuted people now lived in tranquility ment. She seemed bent on absolutism. Owing to the marriage treaties with the Spanish Court, the Protestants became alarmed, and in 1615 made common cause with the Prince of Conde, who had raised the flag of rebellion. In June 1617 a royal 1620, when the Jesuits and the King carried the edict into full effect by the force of arms, the Protestants were defeated everywhere and their property seized. Rochelle was their stronghold, but it other Protestant strongholds fell and the inhabi-

court.

Louis XIV, at the instigation of his confessor, southern provinces of France, demolished all the Protestant churches, and put the preachers to death and forced the inhabitants to renounce their heretical religion. Hundreds of thousands of the heretics fled to England, Switzerland, Netherlands, and other places. Many Protestants made an insincere profession of Roman Catholicism, and all who howed the slightest appearance of relapse were at once put to death. In 1685 the Edict of Nantes was revoked, and now a fearful persecution of the Protestants was renewed. Their marriages were declared null and void, their children were deprived of the right of inheritance and forcibly imprisoned in convents, and all heretic preachers were indiscriminately put to death. Thousands of Protestants fied to the mountains of Cevennes and here they kept up their worship under the name of the Camisards. War was made upon them, and they were finally vanquished in the year 1706. France by this time had lost more than one million of her most active citizens, and notwithstanding the persecutions, two millions of the people continued to adhere to the Protestant religion.

In the year 1724, Louis XV, at the instigation of the Jesuits, issued a severe edict against the Protquieu and other great men admitted toleration. From this time the terrible persecutions ceased. and in 1790 all property of non-Catholics that had been confiscated since the time of XIV was restored. The Napoleon code gave equal rights, civil and political, to Protestants and Catholics. After the revolution in 1830, the reformed charter of France proclaimed universal freedom of conscience and worship, which principle has been maintained

First Spiritual Society of Pennsylvania.

Washington Hall, at Eighth and Spring Garden streets, was well filled on Sunday morning, by ladies and gentlemen desiring to warmly welcome Mrs. E. L. Watson, of Titusville, Pa., who was expected to begin her second series of lectures. Mrs. Watson was taken sick rather suddenly, which prevented her appearance; but the people there assembled were highly entertained by Mr. E. S. Wheeler, a logical, deep-thinking and pleasant

Mr. H. B. Champion, President of the Society, explained the cause of the absence of Mrs. Watson, and after the usual singing exercises, introduced Mr. Wheeler, who delivered a very interesting lecture, taking for his subject, "Ancient Spiritualism," in relation to the spiritual phenomena of the present day. Among other wonderful instances which seemed to entirely abrogate an important law of nature, he stated that, on one occasion a lady called at his residence, in Philadelphia, and he ascertained she had very marvelous mediumistic powers, one phase of which was that she could hold her delicate hand in a gaslight, with the palm upwards, in which pure blood would appear and begin to boil and trickle down through her fingers. An analysis of this blood was carefully made by competent chemists and it was pronounced pure. The hand of the medium was not the least injured by its contact with the blaze. This was equal to any, and was more wonderful than anything recorded as miracles in ancient or mediæval times. In the evening the hall was filled to its capacity,

Mr. Wheeler again appearing. The subject was "The Heathen Chinese, and what we are going to do about it." The lecturer was listened to with great attention. A more fashionable audience of handsome and intellectual, old and young people, never graced that or any other public hall in Philac

PHILADELPHIA, SATURDAY, MARCH 8, 1879

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Alfred James and His' Betrayers. Their Foul Scheme Laid Bare.

It will be remembered that on the 21st of October last, we issued a prospectus, announcing that we would issue this paper, as a permanent publication, on the following 30th of November. Soon, thereafter, one John Oakley, a resident of Staten Island, N. Y., came to Philadelphia. where he seemed to be an entire stranger. He claimed that he had been a school teacher; that he was a correspondent of an educational publication, issued in New York City; that he was a frequent attendant at the Spiritualists meetings in Brooklyn, N. Y., and that he was acquainted with many of the most prominent and influential Spiritualists of the latter city. Oakley had been as he admitted a member of the Methodist Church, and his bearing, ways and appearance were those of a canting, selfsatisfied Methodist class leader. He was possessed of an almost inexhaustible stock of Methodist hymns, which he sang with the nasal twang and fervor of a veteran convert.

Oakley's first ascertained appearance among Spiritualists in Philadelphia, was at a public seance given by James A. Bliss. The guides of the latter while controlling him, seemed to regard Oakley as a wolf in sheep's clothing and so plainly intimated this to him, that he concluded it would be best to turn his attention to another quarter. In the light of his subsequent action there is little room to doubt that it was his purpose, in coming to Philadelphia, to inveigle Mr. and Mrs. Bliss into the tran which he and his Brooklyn employers afterwards used to ensuare Alfred James. It was well known that we had been prominently concerned in defending those mediums against one of the most wicked attempts that was ever made by Christian bigots to crush a hated and dreaded truth, and to wrong innocent persons. For our fearless and determined action in that affair, and in others of a similar character, we had incurred the deadliest cumity of a class of Spiritualists whose interest in Spiritualism was shown mainly by their profuse professions and but very little by their acts.

Those Spiritualists very well knew that they

could not successfully assail our personal reputation and character; for it had been our good fortune to be naturally so endowed as to have but little temptation to do wrong; a good fortune which was increased by our having been called to pass through walks in life where but few temptations fell in our way. We had thus been qualified to step forward in defense of those who were, as we knew, unjustly and cruelly assailed because of their mediumship for spirit control, and not because of any lack of claim to personal regard and confidence. Our armor was so complete that we well knew that no hostile weapon could find an opening through which to do us injury. Thus shielded, we had little merit in stepping to the front, and calling a halt to the maddened throng that was rushing upon a grand and momentous truth, and seeking to beat it down in the persons of those who were, in the order of nature, the instruments to manifest that truth. That truth was, that the Spirits of the departed, can and do return to earth, and by some incomprehensible means, manifest themselves in temporary physical forms, so absolutely identical as to be recognized by those who knew them in their earthly lives. It is most natural that this grand truth should strike with terror and dismay, that portion of mankind whose whole aim and desire it is, to aggrandize power and wealth, and to dominate and use their fellowmen for the satisfaction of those selfish ends. Spiritualism, like every other truth that time has developed, in the boundless and inexhaustible laboratory of Nature, has drawn around it weak and ambitious men, who see in it nothing more than a pedestal on which they may stand to sway the popular masses. These men seek to monopolize the mundane uses which at the previous seance. That this most natural and tach to the operations of the spirit world, well knowing that if they can reach that end, they will have attained a height never before reached by mortal ambition. In their engrossing thirst for power, they have madly attempted to arrest the work of the spirit world, and to prescribe limits to that work, such as will best suit their narrow, selfish and injurious schemes. In our defence of truth, when it was assailed in the persons of Mr. and Mrs. Holmes, and Mr. and Mrs. Bliss, we drew down upon ourself the the whole battle shock of the forces of the combined foes of that truth. The result of that shock we will now report as briefly as

On New Year's Eve of 1878, we first made the acquaintance of Alfred James. We were at a spiritual watch-meeting in Circle Hall, in which we took no active part, when just before the clock struck twelve Mr. James, who had been sitting in front of us, and who had been frequently turning round, to our annoyance, to look at us, as we supposed, rose and addressed the meeting, and proceeded to describe two of my long deceased relatives so perfectly, giving me their names and reporting their conversation with him as to astonish me, experienced as I was in such matters. Had Mr. James never given us any other evidence of his mediumship than that which we then received. we could not doubt that he possessed remarkable mediumistic endowments. Since then we have had not less than a hundred private sittings with him, at every one of which our confidence in his fully committed, publicly, as endorsing Mr. James' mediumship has been strengthened. So confident were we that he was controlled by spirits, and that spirits communicated through him, that we sent several of the communications that we received to the Voice of Angels for publication. This was the first public announcement of his mediumship, although for more than two years previously he had been privately known as a good trance and test

About the middle of the past summer Mr. James

guides. The result was that manifestations finally took place, clearly demonstrating that human spirits could use his organism to appear tangibly. At last he concluded to sit for these manifestations publicly, and did so for sometime before we felt called to attend his public seances. When we did attend we witnessed natural phenomena, such as we well knew at the time, and as we know now, it was not in the power of Alfred James, or any confederate of his, to have simulated or successfully imitated. I saw, however, that the circumstances under which those seances were given were calculated to create distrust of the medium and to prejudice rather than to help the Spiritual cause. I frankly told Mr. James this, and urged, yes, begged of him, to have his cabinet so constructed as to prevent any further scandal, such as had grown out of similar neglect on the part of other mediums in the past. He always replied that, as soon as his guides were willing for that, he would take that course. We attended but few of his public seances on that account, hoping that he would eventually be willing to adopt our advice. It was on account of Mr. James' disregard of our advice that we avoided saving anything publicly about his public seances, until he gave, in our presence and that of a large company at the residence of Mr. Champion, an entirely successful demonstration that spirit materialization did take place through his mediumship. - What we wrote and published concerning that seance has never been publicly or privately questioned, so far In a former number of this paper we fully stated

the current of events that resulted in the so-called exposure of Mr. James in Brooklyn on the 5th of January last. At that time we told all that we had learned or could learn about that occurrence. Since then we have had two interviews with John Oakley, whose conduct in that affair was so strange and difficult to understand. At the first interview Oakley denied that he knew anything about what took place at the time of the so-called exposure, but would give me no word of explanation why he knew nothing about it; nor would he tell me why he paid to Mr. Charles Miller the sum of twelve dollars, which Mr. James had received as his compensation for the strictly test seauce which he had given, most successfully, on the 2nd of January. I knew Mr. Oakley to be a poor man, and that he could not afford to throw away, unnecessarily, so much money. I was astonished at his silence, but attributed it to stupidity. A few days thereafter Mr. Oakley came to this office under the pretence of purchasing a paper, when we told him we had defended him against his Brooklyn accusers, and had claimed that he was an honest man. He stood for some moments looking at the floor and then said: "There are some very queer things, Mr. Roberts, that happen in this world." The remark struck us at the time as being singular, but as we were very busy, we did not stop to test its import. Waiting until he could gain our attention, Mr. Oakley called us aside, saying, "I want to speak to you privately." He then said: "You complained of my silence. It is better for you that I was silent, for it has enabled you to place the Brooklyn parties in a worse light, than you could have done had I told you what I could have told you." We quickly asked: "What do 'vou mean? You told me at our previous interview that you knew nothing that could prejudice Mr. James. Did you lie know something to the prejudice of Mr. James?" His reply was: "I do not want to say any more now: I will tell you what I know some other time." I said, "No. Mr. Oakley, now is the time to tell what you know. You have insinuated that have been deceived by Mr. James to your knowledge, and I now insist on you telling me what it is, or stand branded as an infamous liar." While I was saying this, he continued to retire, and finally filed to escape detention."

Up to that time we had not suspected. Oakley of in concert with and in the interest and employ of the Brooklyn assailants and accusers of that medium. In view of his conduct as above stated, we were forced to conclude that Mr. Oakley had been acting in collusion with William R. Tice and the associates of the latter, in their conspiracy to discredit Mr. James as a medium. Recalling all the various movements of Oakley with which we were acquainted, it became plain to us that he was the employed tool of the Brooklyn exposers, to enable them to strike a blow at ourself and the paper we are conducting that would destroy the influence of

Especially did we recall the fact that at the seauce given by Mr. James on January 2nd, which Mr. Oakley conducted, when Wm. R. Tice was on the committee to strip and search the person and clothing of the medium, that the coat in which some of the alleged articles were found at the seance of January 5th, as was admitted by all, was not worn by the medium, and that six forms differently apparelled appeared and walked out of the cabinet. It would only have been necessary to have had the medium to sit under the same conditions, that is, without the coat, at the second seance, to have demonstrated whether there had been any fraud at reasonable course was not pursued, shows conclusively that Messrs. Wm. R. Tice and Thomas S. Tice and their associates were not seeking to establish the truth, but to discredit the medium and the spirit manifestations which occurred through him. Their pretence, that they were actuated by an honest purpose, is proven to be most hollow and deceptive by their whole conduct. Once before, when Mr. James had given a seance in Brooklyn, he had entirely failed to get anything like a spirit materialization, and he returned to Philadelphia sick and disheartened. Weeks went by-MIND AND MATTER, the prospective publication of which had been announced by circular, before Mr. James' first visit to Brooklyn, had been issued; and had grappled with some of the wouldbe leaders, who were seeking to subvert the Spiritual cause to their personal interests. William R. Tice saw this, and knowing that we were fully aware of his dishonorable conduct, in an affair of a similar character to his recent proceedings, he dreaded the time when his turn would come in the general ecclaircissement that he knew would follow. Something had to be done to avert retributive jus-

We had, as an act of public duty, stated in MIND AND MATTER what we personally knew to have occurred at the strictly test seance before referred to; and we had published from week to week such spirit communications as were given to us through Mr. James, while entranced; and thus, we were mediumship. This course, on our part, offered to W. R. Tice the only chance he had to silence the pen that he so much dreaded. If he could discredit James, as a medium and a man, he vainly supposed that the testimony which we might have to offer, in the discharge of our editorial duties would be rendered valueless. This, then, is what he set out to do. The spy and sneak, Oakley, again eight or ten feet from it. Immediately In front turned up in Philadelphia, became the constant and just above the door of the cabinet was a double

which he sat in a cabinet at the request of his spirit | holding out to him the most false and flattering promises on the part of those whom he claimed to light, of a most unfavorable nature. We felt that epresent, as the inducement for the medium to accompany him to Brooklyn. Having succeeded or the spirits, that he expected to bear him through seances to run through two or three weeks, Oak- carefully arranged to prevent any suggestion from ley's business in Philadelphia was instantly completed and he started for Brooklyn to report his success. Before leaving he made Mr. James promise not to go to Brooklyn where he was to give his seances, and where Oakley would have no chance try the medium and his spirit guides (for the latter to carry out the further part which he was to perform in the plot, in which the Brooklyn exposers were engaged; but to be sure and come directly to his house on Staten Island. Entirely un- two or three times, at the aperture of the cabinet, suspicious of any unfriendly or dishonest purpose, Mr. James went to Oakley's house. The devilish motive of this uncalled-for exhibition of hospitality has been too plainly shown by Oakley's subsequent conduct. There is hardly any room to doubt that while James was there, that Oakley, who had been provided with the articles found in James' coat, found an opportunity, which he had no difficulty whatever in doing, to place them where it was prearranged by his Brooklyn associates that they should be put. and found. Having succeeded in carrying out this part of the plot in such a manner as to escape the attention of Mr. James, Mr. Oakley accompanied him to Brooklyn and got his friends and associates to arrange for the seance for that evening. From what Mr. | head was extended through the curtains and seemed Nichols told us, we have no doubt, but that the plan had been arranged to make the pretended exposure at that seance. We allude to the fact that he told us that he knew before that seance, that Mr. James was provided with the means of cheating; and that being determined to demonstrate that fact, he had induced Mr. James to give pression was that the latter was the case. Subseanother seance, in the absence of Mr. Charles R. Miller, who had presided at the first one, so that he could arrange matters to consumate "the expose," which the Brooklyn exposers, following in the wake of that Jesuit organ, the Philadelphia Times, "knew could be made, and were determined should be made," of this poor, weak and friendless man.

entered the cabinet, at that seance, with his coat Wild Cat," the guide of the medium, that the upon him, that the six forms which walked out of spirits could do no more. The scance lasted someit, to the dismay of Messrs Tice and Nichols, would | thing less than an hour. The committee made no have been accounted for, by those few necessarily report at the time as to what occurred; but they inadequate articles which Mr. Oakley had placed there for the purpose of being supplemented by the | two of them have informed us. This report was wardrobe, which Wm. R. Tice had concealed upon sent to Mr. Tice without the committee retaining his associates were designing to perpetrate and or ourself. We do not, therefore, know how nearly which, three nights thereafter, they did perpetrate, in that very manner.

It will be remembered, that at the later seance that the exposers did not wait to allow Mr. James to put on his coat and enter the cabinet. They feared that their plan would be again brought to grief, by the medium dispensing, as he did before, with that treacherously prepared coat. They therefore, when, he was naked and powerless. seized the coat; rushed from the room with it; opened it according to the programme of the conspirators; found the four scarfs that Oakley had concealed there for that purpose; in the excitement indifference towards this outraged man, than the hired spy and betrayer, John Oakley, who slunk away in the wake of his employers, and who never dared to look the victim of his treachery in the face, or to give him one word of explanation as to his conduct.

By the first mail, by which we could receive a letter from Wm. R. Tice, we were informed, by him. of the villainous exploit of himself and his associates, and reminded that he was the man that we being an enemy of Mr. James, or that he was acting | had called an "old devil;" on a former occasion. In view of that irrational confession, of the enmity toward ourself, which he still entertained, we were at no loss to understand the true nature of that most abominable transaction. Soon after came another letter to us from Mr. Nichols, containing a the last one on the preceeding Sunday eventheir respective versions of the affair. All those letters we published in full and criticised them by the light of the facts which we had been able to learn That criticism placed those Brooklyn exposers in three days work in one in order to get out our paa position they did not expect, and one that most cause of truth.

> The Religio-Philosophical Journal, ever ready, under its present management, to strike a blow at Spiritualism, in the interest of its enemies, sprung to the side of its Brooklyn confreres, and sought to shield them from our scathing revelations concernng their vile proceedings. The editor of that journal very well knew that his turn would come, as he has since realized, and he followed the old adage and "Took time by the forelock." We have no reply to make to anything that the unmasked hypocrite, who conducts that paper, has to say of us; he could only injure us and the cause we are contending for, while he wore the mask that concealed his enmity to Spiritualism. He may bark, and snap, and howl, and whine, from this time forward, with mpunity, for we shall give him no further attention. His friends may spare themselves all uneasi-

Mr. Tice could not rest easy, under the effects of the heavy fall he had received at our hands, and he attempted to reply to us through the Banner of Light. In that reply he publicly challenged Mr. James to give a test seance, under specified conditions, which showed plainly that he considered us as on trial with that medium, at the bar of public opinion. We were perfectly willing to be so regarded; but did nothing to influence Mr. James to accept Mr. Tice's challenge. We did urge, however, that if he desired to do so, that he would make no counter proposition, but accept it without demurring to any of its conditions. Mr. James accented Mr. Tice's challenge unconditionally and fixed the 18th of February as the time for the meeting. On that date, as per agreement, a seance was arranged at Lincoln Hall, in this city. The committee fixed upon by Mr. Tice were Messrs. Champion, Kase, Shumway and Hare. There were present, besides the committee, Mr. Tice and his chosen friend, Mr. Westbrook; our chosen friend, Mr. Winner; Mrs. Hare, Mrs. Shumway; Mrs. Westbrook and two lady friends; Mrs. Champion, Mrs. Dodge and Mrs. Winner. Mr. James was divested of his clothing in the presence of the committee, and other garments, consisting of dark undershirt, pantaloons without suspenders, and a pair of black and white striped stockings. The pantaloons were sewed to the shirt and stockings. Dressed in that manner, Mr. James entered the cabinet and the seance began. Mr. Champion, on behalf of the committee, placed the lamp on a table nearly in front of the door of the cabinet, and some and devoted attendant and adviser of Mr. James, burner drop, having corrugated mirror reflectors | that her son should be searched. She not knowing | to attend to ours. Especially, we assure them that | entered of record.

attended for many weeks a developing circle, at and persistently urged him to return to Brooklyn, over each light, The gas of these was turned low, but not so low but that they gave considerable this arrangement was neither fair to the medium in getting Mr. James to agree to give a series of his voluntarily assumed ordeal. Mr. Tice had us, and had made it a condition that his chosen committee should not only have the sole management of the trial, but that no suggestion should be made to them whatever to enable them to fairly were on trial as well as himself), we, therefore, remained silent. At length the face of a man without moustache, and of fair complexion, appeared, in a light so strong as to make it plain that it was not the face of the medium. Mr. Kase, a member of the committee, told us that when that face appeared that Mr. Tice, who sat immediately behind him. said: "That is not the medium. It is a spirit." Mr. James wore a stiff, heavy brush-like moustache, which he could not have concealed in that light. and is of sallow complexion. After some further delay, the curtains in the doorway of the cabinet parted and a human form, perfectly white, was seen, the head of which did not appear to be more than two feet from the floor. Its face appeared, to us, in whiteness, to be quite in contrast with the face which had appeared at the aperture, and with the face of Mr. James, and was that of a female. The to be destitute of hair. It was a physical impossibility for the medium to have simulated that manifestation. The time afforded for observing it did not admit of determining whether the form was sitting or lying down, or whether it was only the head and chest of a materialized form. Our imquently we distinctly saw through the slightly parted curtains, what appeared to be the part of a full length dress, and began to feel an assurance that notwithstanding the unfavorable conditions attending the seance that the spirit forces would triumph, and a fully materialized form step out of the cabinet. In this we were disappointed, for a short time There is hardly a question that if Mr. James had thereafter we were told by what purported to be did, at Mr. Tice's request, do so subsequently, as his person to complete the deception that he and | a copy of it, or furnishing such a copy to Mr. James | by that act. On leaving the house, Mr. Tice demonwe agree in the above statement of what we saw

with the report of the committee. It is to be presumed that Mr. Tice will have that report published. We will be happy to do so, in MIND AND MATTER, if he will furnish us with a copy for that Mr. James peremptorily refused to sit again for Mr. Tice, or to have anything more to do with him. We used all our influence with him to try and induce him to make another trial, but without avail. We supposed that this would be the last of the matter, and dismissed the whole subject from our mind. The next day Mr. Champion called upon and confusion that occurred, produced the other us at the request of Mr. Tice and his co-comparaphernalia that was seen, from their own pock- mitteemen, Messrs. Kase and Shumway, to see ets; denounced the medium as a fraud; and with what could be done about arrranging for a heartlessness consistent with their whole dishon- another seance. Knowing that we could have with him, a small number of articles such as he to me then? Am I to understand that you do est conduct, left him to find his way home as he no influence with Mr. James after his most rude evening, we told Mr. Champion so, but suggested to him that Mr. William Winner who has been assisting us, and who on the retirement of "Brave Oaks," as wild cat called Oakley, became conductor at Mr. James' seances, might prevail upon the me-

dium to make another trial, we requested Mr.

Winner to make the effort to obliged Mr. Tice and

the committee. The attempt failed as I feared it

would, and we left the next day for the West, hav-

ing delayed our journey a week to, be present at the

trial seance. When we returned we were greeted by Mr. Winner with the pleasing information that while we were away, Mr. Tice had attended two of James' public seances, and at the close of copy of a letter to him from Thomas S. Tice, giving | ing, had with the assistance of a party collected by Mr. Tice, for that purpose, forcibly searched him at the close of the seance and had found a whole arm load of clothing upon him that in making a careful investigation of the affair. he had used to represents spirits. Having to do per, on account of our absence all the week, we effectually disposed of their attempt to deceive the had no time to make an inquiry about the affair, public, to our prejudice and to the detriment of the and, therefore, postponed informing ourself of the facts. On inquiry of those who were present and especially of Mrs. Cora A. Syme who took Mr. Winner's place as conductor of the seance, I learned the following facts. At the previous seance, on Friday evening, when Mr. Tice came to Mr. James' house he inquired for Mr. Winner, saying that the latter had told him to come to the seance and he would arrange the matter with Mr. James. Mr. Winner did not come, however, and Mr. Tice frequently during the evening expressed great surprise at his absence, thus showing that Mr. Winner had made some arrangement with him that Mr. Winner's absence had defeated. Mrs. Syme took Mr. Winner's place, and the seance went on as usual without interruption. Several forms came out, each of them two or three times, and the seance was regarded by Mr. James' friends, who were present, as more than usually successful. Mr. Tice during and after the seance expressed himself as satisfied that the manifestations were genuine. He then proposed to Mr. James that he should give him a private seance, to which the medium consented, and Mr. Tice left to prepare for a repetition of his Brooklyn performance. His pretense about having a private seance with the medium was the most specious device to throw the medium off his guard, and prevent him from anticipating the villainy that Tice was contemplating and

lying to carry out. On the following Sunday evening, February 23d, there assembled at Mr. James' house the following among other persons: Mrs. Shumway and her son, from Brooklyn, N. Y.; Mr. Westbrook, Mrs. Dr. Pratt, of Camden, and two friends; Mr. Johnson, Mrs. Hunter, Mrs. Syme, and three or four men who were entire strangers to the medium; his widowed mother and his friends Mrs. Syme and Mrs. Hunter. The circle was formed, and Mr. James was entering the cabinet, when Mr. Tice came to the door and was admitted. He had told the medium that he could not possibly attend that seance. Mr. Tice took his seat in the circle, and the seance went on as usual, without interruption until its close. During that time Mr. Tice and his associates gave no indication of their manifestly prearranged purpose to get up an "exposure" that was to settle finally and forever the question of spirit materialization; and the fate of ourself and paper, in "the wreck of matter and the crash of worlds," which they supposed would follow the denouement of their plot. The seance being ended, Mr. Tice put on his capacious overcoat, and thus being prepared for the performance of his part of his Sunday evening circus, he proposed to Mrs. James

what would be the result of the proposed search, | they can never reach us by striking at any poor and naturally objected, when Mr. Tice, thinking to bribe her to consent, threw a ten dollar note upon the table, telling her that he would give her that if she would consent to the search. While this was going on the medium remained entranced. Mrs. James spurned Tice's proffered bribe, and offered to return the money that Mrs. Syme had collected at the beginning of the seance. She begged and implored them to go away and not to create a disturbance in her house to the alarm of her peaceful neighbors on Sabbath evening. Her appeals being disregarded, she asserted her rights as an American citizen and commanded the invaders of her home, to leave her in peaceful enjoyment of it. They held a council of war and decided against law and decency, and true manhood and womanhood, to disregard that mother's rights and feelings. Finding herself beset by a crowd of cowardly and brutal men, and jeering women, she placed herself at the door of the cabinet and made what resistance she could against the assailants of herself and son, A burly ruffian seized her, and aided by one of the viragos, having the form of a woman, she was violently forced upon a chair, where they held her, while Wm. R. Tice seized the sickly and feeble medium as he came out of the cabinet, and hurled him violently on the floor of the room. While Tice held him there, the ladvlike Mrs. Dr. Pratt, well knowing that no man having any shame would be guilty of such an act, in the presence of women, violently tore open the fly of his pantaloons; and William R. Tice had the exstatic pleasure of pulling from the person of the medium a few articles which he had concealed there when he entered the cabinet. Well knowing that those few articles were not such as would account for the manifestations that had taken place, he forced the medium into the cabinet, and there choking him into submission, when no one was there to witness his villainv he removed from his own pockets the large bundles of articles that he went about exhibiting the next day, as the trophies of his illegal and brutal exploit. Having accomplished his purpose Mr. Tice insisted on taking away the articles which he alleged were the property of Mr. James, and as an excuse or justification therefor, he tendered his mother, to whom it is not pretended the property belonged, the munificent reward of five dollars, as a compensation for her assent that he might rob her son of his property. I say deliber ately and advisedly that he might rob, for that is the legal definition of the offence that he committed strated his dishonesty by saying to Mr. James, "If you will say nothing about this affair, I will agree not to;" a promise he violated the next day. That was the same course that he took when he, in his own house, some three years since, committed similar outrage on Mr. and Mrs. Holmes. It plainly shows that it was not Mr. James he was aiming to injure, but ourself and paper. We think we can stand it if he can.

Mr. James denies nothing that he was guilty of but asserts his mediumship for materialization of spirit forms, as well as for unconscious trance communications, as strongly as ever; and as we know and believe he makes that claim most truthfully and rightly. He does not deny, that under what he regarded as spirit direction, he did at times, when weak and exhausted, take into the cabinet supposed he was directed to do; he does not deny hat he did this secretly and under idea that this aid was necessary to enable his spirit guides to accomplish what they aimed to do through him. He sees and realizes, as do his guides, the almost fatal error that they have made. Those guides will not desert him, for knowing what they have suffered on their account, as well as on account of his own infatuation; they will yet give such positive proof of his mediumship as no beholder will question. The misfortune that has befallen him, great as we fully admit it is, will, in that event, prove a gain to him and the cause of spiritualism that might not otherwise have been reached. We have no justification to offer for the folly of Mr. James, in not openly and frankly letting his friends and natrons know what he took with him into the cabinet at his public seances; it is a folly for which he has dearly paid, in the loss of confidence and reputation which its detection has brought upon him. God alone can know the temptation and adverse spirit influences, which operated on that poor, defenceless, sensitive soul, and prompted him to commit that comparatively venial error. Let his accusers, and those who would ruthlessly destroy his usefulness as a man and medium judge their own lives and their own actions with the same disregard of charity with which they condemn and ostracize him, and they will find they have need of it as much, if not

more than him. Spiritualists and patrons, in this statement we have tried faithfully to discharge the duty which we assumed in establishing this journal. It has been to us a painful one-one which we trust may prove useful to all whom it concerns, ourself included. May we not ask without being misjudged or misrepresented, that the work of crushing spiritual mediums and warring upon Spiritualists who ask and insist on justice towards them, shall be left entirely to the avowed and open enemies of Spiritualism? Is that man or woman, or are those men and women, who take such manifest delight in that occupation, however loudly they may profess to be Spiritualists, not unworthy hypocrites, who should be crowded to where they properly belong, amid the enemies of the truths on which Spiritualism can alone be established? We ask no one to screen or excuse the weaknesses, follies or immoralities of mediums; but we do insist that they shall not be tried or judged by any code of laws or morals that is not equally applicable to those who accuse and persecute them.

View the acknowledged misconduct of Mr.James as you will, even in its worst light, and then compare it with the hypocrisy, deceit, falsehood and malice that has characterized the conduct of Wm. R. Tice and his associates, in their efforts to crush him, and injure us; and Alfred James is as an angel of light to the blackest demon. If there was any law that could reach such offences as those men have committed, to the delight of the so-called son the charge of witchcraft, and the penalty of the Christian world, we would ourself seek its enforce ment: but recent experience in the courts of this city demonstrates that there is small chance of redress for even the most villainous injuries when inflicted on mediums or Spiritualists in the interest of the enemies of Spiritualism.

We intend that a time shall come, if we are spared to complete the work we have undertaken, when no man or woman will be permitted here, or elsewhere, in this land of personal and religious freedom, to commit with impunity such brutal and nhuman outrages as Alfred James has been subjected to by William R. Tice and those who have assisted him therein.

We assure this lawless crowd that they will find that they can neither, by direct or indirect means, impede our journalistic defence of truth; and that they will consult their peace and interests by attending to their own business and leaving us alone

defenceless medium. Neither ourself nor the cause of Spiritualism is in any way responsible for their actions and cannot be made so by any machinations to which they can resort. We are just where we were before, they attempted to injure us through Mr. James and there we shall remain, depend upon it. That which we know to be right and true we will uphold-that which we know to be wrong and false we will impartially condemn.

Editorial Briefs.

THE Tremont National Bank at Pottsville, Pa., has gone into liquidation, capital \$75,000. The stockholders expect to realize fifty per cent.

PRESIDENT HAYES has called an extra session of Congress, to begin at noon on March 18th, the last Congress having failed to make an appropriation for the support of the army.

REV. SIDNEY M. STRAY, pastor of the Presbyterian Church at East Lake George, N. Y., accidentally shot his wife in the forehead with a new revolver, and then accidentally attempted to commit suicide by shooting himself in the head on Monday night, March 3d. Both are likely to recover.

A Passion play, intended for the Lenten season, was produced at the Grand Opera House at San Francisco, Cal., on Monday evening, March 3d. It is said that, although there was nothing in the play to shock the sense of propriety, yet the press and church regarded it as a great scandal. Measures were taken to stop the performance.

SECULAR papers in Philadelphia, a few days ago, published a report that the parsonage of Rev. Moses D. Hoge, in Richmond, Va., was haunted: that no servants could or would live there, etc. The publication was a rehash of an ancient ghost story, done up in a ghostly style, but it lacks one thing only, to make it pass current, and that is, truth. It is stated, on the best authority, that there is no phenomenon of the kind about the parsonage, and, of course, the whole thing is an absurdity.

THE Boston Herald of the 3d inst., says:

"MIND AND MATTER omits the spiritual message lepartment from its last issue, by which it is to be nferred that the "power is gone" from the medium James along with the ghostly properties of which he was despoiled by hard-hearted sceptics. If James, too, is a 'Jesuit,' why don't MIND AND MATTER inform an inquiring world?

The absence of 'the "spiritual messages" referred to, may be attributed to the fact that the editor of this paper was in Chicago, Illinois, during that week, and therefore he had no opportunity to obtain the usual message for-publication, as any intelligent person might have known by the leading editorial in the paper of the said week. In the usual place in the present issue of MIND AND MAT-TER, the "spiritual message department" is well filled, and it is presumed that the Boston Herald man will feel satisfied thereat, as he seemed to be solicitous in noticing the unavoidable omission in last week's paper. The spiritual column by the way, has been omitted from the columns of the Herald aforesaid, since MIND AND MATTER exposed the fraud and Jesuitical villainy in the Bennet affair, as published in that journal.

DEVILS LET LOOSE.—The Pall Mall Gazette says there was great alarm among the villagers in the upper part of the province of Udine, on the young girls of that place showed signs of being possessed by a devil. According to all accounts there are about thirty of these girls in this unhappy condition. Why the evil one should have selected so obscure a village for his operations does not seem clear. Indeed, the blame is not laid on him, but upon the priests. Inquiries made by the authorities have elicited the fact that in Lent last vear a series of discourses were delivered by a priest, in which he described at great length and with much detail the pains of hell; thereby terrifying young women into the belief that they were already lost, and that the devil had enfered into hem. The priests, who at first were rather pleased with the impression their brother had made, have since found that though they had raised the spirit they have no power to lay it again. Holy water produced no effect, the most searching exorcisms failed, and even such practical measures as beating the person affected have been found useless. While the fit of madness is on, the "possessed" crow like cocks, or mew like cats, or bark like dogs and wolves. What is worse, they shock their neighbors by blasphemous and obscene language, being especially violent against the priests, cursing them for their inability to relieve their suffering by casting out the devil.

THE attention of the reader is directed to the brief historical article published on the first page of this paper, about the persecution, for conscience sake, in France, two or three hundred years ago, and contrast its enormity with the religious persecutions of the present time, in some parts of the world, particularly in the Orient. The Spiritualists entertain the notion that they are persecuted, but much of this opinion is imaginary. The mediums, or rather those of public character, have been roughly treated. They have been thrust into prison upon groundless charges, the victims of conspirators; subjected to criminal test, wilfully maligned by fanatical zealots, badly treated by uncouth men in many ways; scorn, ridicule and contempt have been heaped upon them, aided by Jesuitical influence; some mediums have "shuffled off this mortal coil," or have been maimed for life, from injuries received at the hands of "sceptics," yet they have not been persecuted to death by the wholesale, as were the Hugenots of France. Spiritualism not only still survives, but is increasing everywhere in power and influence, and it will so continue until the people of all nations will be relieved of the blighting effects of priestcraft of every kind. So far, in this enlightened age of the Nineteenth century, only one report has been made known of two mediums having been burnt to death on the soil of America, by a diabolical combination of the civil and ecclesiastical power. This occurred four or five years ago in Mexico.

A Spiritual medium and her son were arrested law recorded in the Bible, "Thou shalt not suffer a witch to live," was inflicted upon them withia twenty-four hours after their arrest. Just think of it, this same doctrine has been proclaimed and advocated by Talmage, in Brooklyn, and DeGroup, n Philadelphia, within two or three years, but thanks to the law of an enlightened American government, the hands of the executioner have been stayed. In Mexico, however, where priestcraft rules, at the expense of common bumanity, the case is entirely different. This poor Spiritual medium and her son, simply because they had gifts bestowed upon them, by creative power and wisdom, were taken to the stake and there piously burned. The report of this atrocious act of ancient Jewish barbarity, perpetrated by a vagabond race calling themselves Christian priests, was duly made to the Alcalde. who, of course, reverently approved it, and had it

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]
Communications received through Alfred James,

of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, March 5,

GOOD MORNING SIR:—I went out from this life by drowning. I was young and in high spirits when I went to bathe. I suffered none, only in the passing of the spirit out of its mortal casement have met with conditions in the spirit life, that have been superior to my mortal condition, ever since what is known as death. I am often with one who loves me. I am close to her. I watch an impress her in every way when I see any danger or trouble around her. I will manage to communicate to her, nearer home, soon. I have something to tell her of my spirit surroundings. I find that eternal progression is the true law of spirit life. In my communication to-day, I am somewhat cramped by the return of those conditions, which were upon me at the time of my death. Sign this

VICTOR, of Vermont. To his mother. She will know it. This will reach her.

GOOD DAY SIR:-I lived to a good old age I had my troubles and trials. I have had much happiness here, I have rejoined him (whom I loved) in the after life. I do not understand it as yet, but I am gradually receiving more and more light, and to those that are left behind, I would say, that good actions, never fail to bring their reward, and that they are the best that you can produce in spirit to make you happy. My relations and friends soon will understand and know the truth thoroughly, and I will do all that I can, as a spirit, to bring them nearer to that truth. Sign me RACHAEL BARTON, of Norristown, Pa.

GOOD MORNING, SIR:—I am happy to use this kind of post office. I did understand something similar to Spiritualism in my mortal state, although, as an orthodox, I preached at times, the religion of Jesus, yet to me the world was full of what was denominated Spiritualism. I am happy to say that the philosophy of spirit intercourse has been a great source of pleasure to me in spirit life, and in studying this subject, I have arrived at more just conclusions, in regard to their actions while in the mortal state. Here are no devils, but there are thousands of corrupted and bold spirits seeking to use mortal men as their tools, and this can only be avoided by better cultivation and a better knowledge of their principles in the mortal state, so as to send good power and high spirit- to this after life. The beauty of the spirit, is because it has no limitation when it has a desire to leurn that which is good. I hope that this communication will reach some of my old friends; it may open their eyes. for the way of trut his plain, and any who choose to seek, can find it. Sign me

DR. WM. M. BRECKENRIDGE, Pleasant Hill, Mo.

GOOD MORNING:-Strange that I should avail myself of this strange media of communication. I ould have doubted this in my mortal state, although I had seen something of it. After a long and rather eventful life, I passed to the spirits at a ripe old age. My merits and demerits are now traced by me as a spirit so plainly, when before. they were cleuded by the infirmities of the flesh. There is knowledge; there is wisdom; there is beauty here, that an eternity of time will hardly enable me to master. Though death is the birth into a new life, I actually feel young again. and what faults I contracted in my earth life, I shall do all I can to remedy as a spirit.

May peace, happiness and love, enter into all that are left in a mortal state. I am to be judged according to my striving for more purity, which I will reach soon. Send this to my relatives and friends.

DR. JONAH BROWN, Rochester, N. Y.

GOOD MORNING, SIR :- I was a young man when I passed out, but still I am gradually forming in spirit, that which was unfinished on earth. I see more and more of those in spirit than I knew in earth life, and there has been a reunion with many of those I loved who preceeded me in the spirit life. This dying is not solemn, and instead of the dark funeral ceremonies and dark surroundings they should be all white, for death is the opening up of everything that can bring joyousness and happiness, because it places you where you can more directly control circumstances than you can in a mortal state. It enables you also to enjoy more exquisite pleasure, because your spirit is of finer material and the sensibilities are keener. To all those who are relatives, friends and who knew me in my mortal state, I would say, look upon death without any fear, for it is the beginning of never ending peace and happiness to those who seek in that direction. Sign me

WM. FERNALD, Boston, Mass.

Good day, sir.—I understand Spiritualism, as well as it can possibly be understood, in a mortal state. I was satisfied of its truth, by its own demonstrated facts. It was a source of pleasure to me in my earth life, and it has become a priceless boon to me in spirit life. It has enabled me to keep clear of these darkened conditions which keep back happiness in the future state. There is reunion here, and here all those ties (that are severed) which we enjoyed in our mortal state will be known. I hope Spiritualism will spread, for truly, it is the light of this country, and he who throws any difficulties in its pathway will be annihilated. left those who were near and dear to me. I am watching, in spirit, their struggles, and with patience everything will come right. There are those among them whom I can impress and warn of danger, and, as their spirit father, I will remain ever near them. So let them cheer themselves up and bear themselves justly and they shall join me in a happy reunion in the after life.

A. G. McCracken, Springfield, Mo.

THE contemplated raid on the Oneida community, N. Y., by an organization of ministers of that gospel which proclaims "peace and good will to men" has not yet taken practical effect, and it is possible that a resort to mob law will be resisted by the people generally who live in the locality of the community. The question about these people has caused considerable excitement among Christian clergymen, and much has been said in relation thereto from different standpoints. Bishon Peck says: "The opposition must be soundly scriptural," but what part of Scripture is not instanced? Mr. L. W. Hall, a lawyer of Syracuse, says: "To suppress the evil, either find a way or make a way." Rev. Mr. Smith, of Oswego, says: "The people should not be afraid to express themselves in unequivacal terms in regard to the Oneida community." Dr. Fisk thought that Smith "was under misapprehension" (perhaps he was obsessed) Dr. C. W. Bennett was convinced that there was "lamentable ignorance in regard to the community" -the people ought to know the facts." These are some of the sentiments expressed at a convention of "Christian" clcrgymen who assembled at Syracuse recently. This conference was composed as follows: Presbyterians 5, Methodists 15, Episcopalians 10, Reform 1, Protestant Methodist 1, Congregationalists 4, Unitarians 1, Universalist 1; making a total of 38, more than one-half belonging to Syracuse. In the meantime, the people of the Oneida community are happy, attend to their own business, do not interfere with the business of other people, and in their social relations live like the Essenes, who inhabited Nazareth, at the time, it is said, Jesus was

A Lie Branded on the Forehead of John C. Bundy.

We have this movement received the Religio Philosophical Journal of to-day, in which, in alluding to a seance given by Mr. Henry Bastian, which we attended while in Chicago, that despicable wretch, John C. Bundy, publishes the following

"We deeply regret that Mr. Roberts did not have time to call at the office of the Journal after the seance, as we could have presented him with a part of the identical 'Spirit' clothing taken into the cabinet by Bastian on that Sunday night."

allowed it to pass without notice; but as it concerns Mr. Bastion, the medium, and the spirit of Stevens S. Jones, the late editor and proprietor of the Religio-Philosophical Journal, we would be guilty of a great wrong if we did not brand it deeply on the forehead of its author, who is this day morally responsible for the assassination of his predecessor. We know, absolutely know, that John C. Bundy has no part of any "spirit" clothing taken into the cabinet by Mr. Bastian at the seance to which he refers. The only clothing taken into that cabinet we know was the clothing worn by Mr. Bastian as part of his ordinary dress, and if used to cover the form which stood there fully identified as that of Mr. Jones, it was not used by Mr. Bastian, but the spirit, and any assertion to the contrary we know to be a malicious lie. The spirit of Mr. Jones appeared at that seance and denounced the treachery of the man who, when he heard of the foul murder of his predecessor, unguardedly confessed that he knew, months before, that the assassination of Mr. Jones was to take place. We know what we are saying, and will expect Mr. Bundy to notice this legally.

ATTENTION is directed to the circular letter of the Trustees of the University of Free Medicine and Popular Knowledge, published on the first page. The platform they have laid out meets an irgent demand of the times, and is in the hands of men and women consecrated to the work of human freedom and moral, and intellectual development.

Lecturers, Mediums, Spiritual Briefs and Items of News

Very Rev. Martin Kundig, Vicar General of the Roman Catholic diocese of Milwaukee, died on the 6th of March. E. Spencer Miller, a well known Philadelphia lawyer, died suddenly, at his residence, on March

The Spiritualists celebrated Washington's birthlay anniversary in fine style in Santa Barbara, California.

The Presbyterians of Alabama are petitioning the Legislature of that State to enact a law to stop the running of railroad cars on Sundays.

Lottie Fowler, celebrated trance medium, is in Baltimore, where she proposes to remain a short period. Address, Postoffice, Baltimore. Dr. Taylor has changed his location from Eighth

street to 446 York avenue, where he will be glad to see his friends socially and professionally. Mr. Cephas B. Lynn has been engaged and will ecture during the month of April before the First Spiritual Society, at Washington Hall, Philadelphia. Warren Chase delivered lectures in Santa Barbara, Cal., last week, the subject being "What shall

we be," and where shall we go after death?" viewed from a rational and scientific standpoint. It was announced at the Methodist Preachers' Association in Philadelphia, held on the 14th inst.. that the bill providing for the better observance of Sunday has been called back in the Legislature,

from the calendar, by a vote of 134 to 41. E V Wilson in parts of Connecticut, h dulged himself in berating dark seances and physical mediums. This is simply kicking against spiritual nitro-glycerine, that has power to send almost anything whirling through space.

A bill has been introduced into the Legislature of Connecticut providing for the taxation of the real estate of religious, charitable and educational institutions, when not actually in use for the special purposes of such organizations.

A woman named Britton has appeared in New South Wales and is exposing the mysterious and evil practices of Masonry. She announces her inention to be the destruction of this institution. Rather a Herculean task.

Church property in Spain, confiscated over forty years ago, yielded revenue to priestcraft that amounted to more than all the national revenues. Things are now changed there, and crafty priests are like vagrant mendicants.

Every Spiritualist knows that the spirits want ight seauces, as well as those dimly lighted or leeply dark. The spirits have the inside track and are decidedly more powerful, for they can dictate to mortals, but the rule does not appear to work both ways.

Mrs. Gardiner, independent slate-writing medium, has given many highly satisfactory and rather astounding tests of spirit-writing at the residence of Col. Booth, at Hemstead, Texas. A large number of persons visited her during the last two weeks. She purposes to return to her home in Marlin in a few days.

Mr. Eben Cobb, son of the late Sylvanus Cobb, D.D., has been recently developed as an inspirational speaker, and he offers his services wherever they may be wanted, provided his traveling expenses be paid. His present address is box 294, Williamsport, Pa. He says that the audiences may choose the subjects for his lectures.

The Judiciary Committee of the State of Connecticut have favorably reported a bill to punish tramps. A section of the bill provides imprison ment for any tramp who kindles a fire on any of the highways in that State. The act does not apply to any beggar or vagrant in their own town, but woe to the man who comes from any other town in search of work, if he is guilty of the crime of having an empty purse and nothing to eat.

The "Black pest" is making fearful ravages among the inhabitants of Southern Russia. It was taken there, so a correspondent says, by a Tartar soldier who stripped a dead I urk of a silk shawl, the latter containing the disease. Out of a town of eleven hundred people all died, except forty-three persons who fied. It is reported that thousands of persons are dying every day. They live only two hours after the attack of the fearful disease. The body turns black immediately upon the breath leaving it.

Appreciation.

EDITOR MIND AND MATTER: Dear Brother: -We have hailed with joy and cladness each number of MIND AND MATTER since he first issue, and have in each number found spiritual food for the soul as well as knowledge for he mind. In your last number you bid adieu to all vindictively personal letters for publication; let me say Amen, as such communications only come from common enemies, to stir up and develop the base passions of men. We have read the spirit communications published each week in your paper, and have no doubt of their spiritual origin, as we judge them to be far above the capacity of the medium, whom we have known as a test medium

for three years. In your last criticism on Mr. Lees' letter you repudiate earthly leaders, and say in spiritual matters there should be no leaders but spirits, which is true, and worthy of acceptation by all mortals having spiritual knowledge, and also by all others who regard to our moral duty on earth toward each oth-We have long felt that great injustice has been done to the spirits who have been the instruments in the hands of creative power to bring to us a think, also indicates that "evolution" consists, knowledge of a future life, and to inaugurate a new strictly speaking, in a "progression" of life or spirit dispensation for our guidance while in the form. Shall this work be taken from them while yet in its infancy and given to mortals? This world would be the same as the Christians have done with Jesus

and his mediums. The leaders of the christians have departed far from his teaching and formed a theology and creed to suit themselves, who with a free flow of language and ready pens are ever anxious to advance some preconceived theory of their own which is the opposite of that taught by nearly all the spirit world.

Nearly all of them are the fault finders of meduims and of their spirit guides. They ridicule our anguage and education, so much so, that most meliums have not the courage to write the instruction given to them by their spirit guides. Thus a great part of spirit teaching is lost to the world. If all spiritual teaching was given to the people it would fill every paper published on the globe. It would compare well with all other sacred writings. But instead of this sacred spiritual teaching which ought to be spread before every living human being we have much that is worse than nothing. So we say as long as you adhere to the teachings of your spirit guides you have nothing to fear for they will bring the hosts of heaven and their co-workers on earth to your aid, and your enemies shall not pre-Did this lie only concern ourself, we would have vail against vou.

DR. J. H. RHODES, AND HIS SPIRIT GUIDES. A True and Judicious Friend of Mediums.

Editor MIND AND MATTER:-Mrs. Bliss has again returned to our city, and engaged in giving seances. I attended one on last Saturday evening, at the residence of Mrs. Helmick. If Mrs. Bliss is not a genuine, honest medium for the spirits of the departed dead to return through, in order to manifest and communicate with mortals, then there are none such. The tests given are palpably plain, and clearly show that, which s seen and heard, is not executed by her direct manipulation. If "Billy the bootblack" can walk out and raise two cane bottom chairs one by each hand, the sitter must be half idiotic to assert that "Billy' is Mrs. B. Now, if "Billy's form is not a spirit, what is it? Will some of our wise acres please explain what it is? If "Billy" is a veritable spirit,

We have had some distinguished personages who once lived upon earth, to come and exhibit themselves through Mrs. Bliss' mediumship, on the same plane of observation as "Billy-" say some of our self constituted wise ones, impossible that such distinguished characters would keep the company of a bootblack, and ignorant Indians like Blue flower. The trouble is that these fastidious people, ignorant of God's universal laws, on which

the reasonable assumption is that all the other ap-

parations appearing are, what they purport to be,

spirit manifestations, by the common rule of evi-

spirit return is based, would dictate to God Almighty how He ought to transact His business. Those people who on Sundays attend high-steeple churches, occupy the front pews, and who arrogate to themselves so much superiority over their poor neighbors, will wake up in the great eternal hereafter to learn the truth—that God is no respec tor of persons; and that they will be glad of the opportunity to take "Billy Verity" by the hand, and return to earth again, in the same manner as his distinguished spirit companions are now doing. To avoid the necessity of returning to earth, it order to ascend higher and higher, the human heart whilst living in the flesh must be stripped of all pride and self-conceit, and perform in meekness leeds of unselfish charity, to neighbors of low, as

well as of high degree.

That class of people who have been guilty of all manner of slander and misrepresentations against nediums, without a fair and impartial investigaion, will have a fearful account to adjust in the nexorable hereafter. I had rather enter the spirit world as a highway nurderer and robber, than stand in the shoes of the base, wicked conspirator, who entered the house of the Blisses during their absence from

bome, and made that trap-door and deposited those paraphernalia for deception. To say there are not persons, who for the sake of gain, will appear before the public in order to make money, claiming to be mediums, and that they are genuine mediums for spirts to operate through, who are unscrupulously dishonest, would be to change the general rule of exceptions that applies to all mundane things. Then let all perons who beset circles and wait upon mediums be their own individual judges as to the truth and falsehood of what they see and hear. If they are not capable of judging for themselves they had better remain at home. If Mrs. Bliss and Mrs. Simpson can perform one-half of the phenomena occurring in their presence, aside from any outside power or influence, they are two of the smartest

living women.

Mrs. Simpson, at St. Louis, placed under strict est conditions, did not convince that portion of the committee who looked on, and went there with their minds made up to condemn her. They state it was a clever piece of ledgerdemain, such as Heller and the Fakir of Ava had often performed. When they knew, if they knew at all what they were talking about, that Heller would never have submitted to the same test conditions Mrs. Simpson did; and as Heller's audience knew beforehand that the tricks were slight of hand performances, there was no necessity to resort to test, conditions It was a clever trick on the part of the Simpson Committee to get out of the difficulty as they did. Have more confidence in our tried mediums; stand by them against the bites of the enemy, and God and the angels will stand by you. J. EDWARDS.

Spiritualism vs. Materialism.

Believing many candid thinking materialists would concede "spiritual physical manifestations" are referable to spirits, if they could accept the existence of "spirit" impliedly affirmed therein, and believing there are familiar phenomenal facts annually repeating themselves in the vegetable kingdom, indicating vegetable life, is literally a spiritual substance, constitutionally distinct from matter, and that the alledged bisexuality of plants consists, strictly speaking, on their being animated by male and female life coexisting therein in associated re lations as independent individualities, or entities my effort will be to vindicate the rationale of these suggestions, believing, if their accuracy can be sustained, the existence of spirit, as a substance; constitutionally distinct in essence from matter, may he rationally inferred therefrom. Presmising that the terms "life" and "spirit" will be used herein as synonymous, I submit that the following lessons are disclosed in the familiar phenomenal fact that, while a potato vine, of the confessedly modern Mercer variety, produces tubers which on reproduction yield this superior variety, it also produces fertilized seed, which, on reproduction, yield several differing and respectively inferior varieties, each of which, on reproduction, yields only its special inferior kind. I submit that, in construing these results as the fertility of the seed proves, they are a product of bisexual life. If we accept the law of like begets like" governs in the production thereof, we must, to be consistent, accept also that the fact of their yielding different and inferior varieties proves the seed yielding each inferior variety is the product of a special bisexual life kindred in variety therewith, and accepting, thus conclude the Mercer vine is animated by different and independent bisexual life entities, coexisting therein in associated union as a complex individuality, and that while each bisexual member thereof independently exerts reproductive powers to multiply its special kinds, they collectively, as a complex entity, produce tubers for a like purpose, and thus construing these results, I conclude that, while they intelligibly illustrate, they also seemingly confirm the suggested coexistence of male and female life in plants as independent entities. Another lesson seemingly contained on this phe nomenal fact, is the probable origination or evolution of the mercer variety without the agency of

fertilized seed being involved thereon, for I submit these results indicate the origin thereof was referable to different varieties of bisexual life, uniting in associated union, as a complex life entity, for, as it seems to me, the death of a weed consists, strictly speaking, in its animating life, severing its connection with the physical weed by withdrawing therefrom, without its individuality, as an entity being compromised thereby. I infer the union referred to was made by life entities literally thus disembodied, and was followed by their reincarnating themselves in matter as a complex individuality. grant this suggested origin of the mercer variety is purely speculative, but I submit it consistently with these results accounts plausibly therefor, and, as I strictly speaking, in a "progression" of life or spirit to a higher condition of temporary being, while it will intelligibly account for the origin of the vegetable kingdom, for it implies that it was referable to a progression of mineral life to individuality as

regetable life germs. Purposing, with your permission, to pursue this question on another essay, I will conclude this by again stating the terms, life and spirit are used and d by me as synoyims to designate a special substance, constitutionally distinct, on es-KENNEDY.

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 South Dearborn Street, Chicago, Ill., and ever ready as Dearborn Street, Chiengo, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afficted, and answer all letters of auxious inquiry in the promptest manner

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Healing Psychometric & Business Medium

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of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

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Has it faid the one at my feet, 'mid the strife,'
And gilded my head with the other's employ?'

Alas! oh! soul, with a bitter refrain, Thou hast sighed, ah no, "it has not-it has not." Thou hast judged from the depth of thy quivering pai And forgotten the price by which it is bought; Forgotten that gold, whether mined from the earth. Or gathered from spirit domains above. Is smelted in fire, 'till refined in its worth:

Its glittering pureness, its true uses prove. Will ye ask, has it paid the miner to toil? ... Or the spirit to struggle with envy and hate? Will ye ask if the fire with flaming recoil. - Has been needless; and all is but wearlsome fate! Oh! soul, thou art blind, from the pain and the need,

That has tortured thy being and tried thy might As hitherto, unknown substance is freed, That will drape thy spirit in a garment of white. Thou hast need to welcome each arrow that flies,

Each pang that wrenches the fibers of self, - For it opens the door for the spirit to rise, And clasp the fair hand of wisdom so deft. Oh! soul, it is not the time now to ask, Ere the toil is done or the furnace is cold. While the blasting powder is yet in the flask, ·· Has it paid me, alas! has it paid me with gold

'Twill be time when thy mission 'mid rocky defile, And massive boulders and heaps of sand, Is finished, and thou hast ceased from thy toil. And opened thy vision on the "spirit land," . And thou walkest with angels untramelled and free. To ask, as thou viewest thy treasures untold, What garnered delight it has brought unto thee. And humbly confess, "It has paid thee with gold."

[SELECTED.] LIVE AND LET LIVE.

Live and let live 'tis the great law of nature. Man to his fellow should ever be kind, He whose high bounty protects every creature, Taught us to practice this precept divine: Wide is the world and various in station, Each to his neighbor good wishes should give, All men belong to humanity's nation Nature's best law is to live and let live.

Live and let live 'tis the aim of all beings, The rich and the poor on each other depet d, All men are equal before the Allseeing. Each in his turn stands in need of a friend; Be to a foe in distress as a brother, Oh it is sweet to forget and forgive: Love all that's lovely be kind to each other. Nature's best law is to live and let live.

THE SPIRITUAL AND MATERIAL.

INSPIRATIONAL ADDRESS DELIVERED BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRI-TUALISTS, NEW YORK, SUN-DAY MORNING, MARCH 2, 1879.

Reported for Mind and Matter by George H. Mellish. We report, in part, the discourse upon the following theme, which was among the number handed in from the audience: "In Dick's Philosophy the soul is defined to be an immaterial, uncompounded substance." This is evidently error; im-Should it not be, imponderable substance as contradistinguished from ponderable physical matter. which is subject to material analysis. Scientists contend, and seem to prove, that ponderable, mades not extend beyond its atmosphere—a distance of about forty-five miles above the earth's surface and is not subject to increase or decrease, but only to change. What then is the domain of the soul material, which is subject to the law of neither increase nor decrease? If the answer to the last question be that the soul matter, like ponderable physical matter, is not subject to increase or diminution, but only to change, that is, organizing into personal individualities, then must there not be an end, or limit to germination by the exhaustion of soul material from its unorganized state to orga nized personalities. Herein, may not the physiological fact, as shown by history of the decrease in stature of the human race, with its increase, especially in densely populated countries, like China. accounted for; the ponderable, physical body taking its proportions only from the necessity of a

tabernacle for the soul?

These subjects may seem to you lengthy, but they are so connected that they do not seem so to us. In answering the questions as well as we may, we will have to explain these terms, spirit or soul, and there is always a difficulty to be met with in the explanation. When we say spirit, there are all to converse with the gifted ones, who watch all some, who by that term, understand the inner prin- human progression with interest. It is when such ciple of the spirit body, which body they call the mediums come before the multitudes, "They speak soul. People are very often confused because they know so very little of the subject, and we do not wonder it should be so. It is true that material things, that which man understands, is not so very vast in its compass, and when you come t spiritual things, and, as it is only recently that men have seriously turned their attention to the subject to any great extent, it is no wonder that we meet with this difficulty. In order to make ourselves clearly understood, we will begin by stating what we have said before; namely, that man is three-fold in his nature. It may not be easy for you to perceive just what this means. To illustrate take a flower which has two rows of leaves—you could scarcely call it single, and yet it is not a double flower-it is enfolded in a bud, an inner set of leaves, an outer set of pleaves, and these in turn are surrounded by the outer green covering; what the green outside leaf is to the flower, that the body is to the inner life, the soul, the beautiful, the eternal. That wich the bud signifies lives on forever. When you look within this body, and its gross, crude outside, which envelopes the inner, you wil find there is a spiritual hody, the counterpart of what the material body ought to be. This material structure of times is subjected to difficulties; and the result is that it does not fill out the sublime ideal. Now the case, a child grows when such is to maturity deformed; wrong, as you would say, unnarmonious in physical development; then the soul, that inner particle, the flower of immortality, it is enwrapped in this envelope, it is held there by it, and cannot help it. Notwithstanding this there may be a lovely character in this unfortunate person. Did you ever think what death would be to such a person as that? O, it is qualities.

will describe a spirit to you just as it is, not as it was, and ofitimes the spirit makes itself recognized by its friends. If an earthly recognition can take place in this way, you can perhaps understand the fact that the sleep or condition (Somnambulism principle upon which clairvoyants give to the mind When a clairvoyant describes a spirit as ic is, it describes that which is a counterpart of what the body would have been at its best condition. Now that appearance or that body which the clairvoyant sees, is what we call the spirit body. You remember what Paul says, "There is a natur- words, viz: status, a state or condition, and volo al body, and there is a spiritual body." There is a will, meaning thereby a state or condition from the recognition of the fact. There are some who say to will of the patient, and not by that of the so called you, you are born into this world and a body is provided for you, and when you die another body will be provided for you, a spiritual body. The spirit, the inner life, dwells within the infant, and its individuality exists as much before its lungs were filled with this earthly air as afterwards. Some time this fact will be recognized, and it is a fact of more importance than people would at first seem to suppose. When you go into the spirit world or internal faculties. you do not have a spiritual body prepared for you to put on, as you would put on a new garment perienced to be realized. here. Death, as you call it, disrobes the soul, the Buried in the dark ages inner life, the spirit. When we hear persons use

the sweetest, the brightest, the happiest realization;

it is the true blossoming of that wonderful flower of the soul into the higher life. Now a clairvoyant

We both mean the same thing. This inner presence which dwells within the body, as we would say, it is the light Divine, it is the form of the Divine presence itself, it is the truth. It manifests itself through the clearness of your reason. It is that which is always speaking to you and saying, "Be true, be good, do right." It is the voice of the Divine. It may speak as the mind through successive layers of selfishness, or through undeveloped, outside, unharmonious conditions, but at the same time the inner voice is Divine; it is the voice of

Now, in speaking of this inner principle, the spirit, and the outer covering, the external body, you will understand what we call the Trinity. Now, when any one tells you that the soul is "an immaterial, uncompounded substance," or, rather, that it is not a substance, when one tells you that, he tells you something that is not true. If a spirit is omething, we fall back upon the old philosophy which tells you that something is always matter, and that all matter is material. "Substance," you say, "is something." If you speak of material substance you are reasoning from its earthly and material standpoint. "Science contends and seems to prove that material substance, so far as this world is concerned, does not extend but about forty-five miles above the earth's surface." You must remember that scientists reason from a material s andpoint. They tell you when you have passed a certain distance you go outside the realm of substance and you reach, what? What! Why, in all he wide universe there is no space for that which you call nothing. You cannot have in your dreamland absolute nothingness. There is no place but what there is something. There is no such thing as an absolute vacuum in nature. You know there are people who are living on so low a level that a who'e world of angels might be just over their heads and they would never dream of such a thing. Can the soul go beyond the atmosphere of the earth? Is not that which is born of the earth allied to the earth? Ves. but your soul is not born of the earth. Think beyond this material land there is lite and order, and think how, in the heaven's blue above you, of the planetary space beyond, the stars moving in their orbits, ever true to the law which guides them. If you can think there is law and order there, why then there is a divine intelligence, the soul of The soul of your spirit is not in the dust and that is why you are always looking up. "That soul matter, like physical matter, is not subject to increase or diminution," etc. In densely populated countries like China you cannot expect the physical levelopment to be the same as in those countries which are not so overcrowded with population. You are only observing the natural consequences of laws which have been transgressed. Within the material body, though gross and crude, there dwells mother body, invisible, thinner than the air we breathe, and yet in the true physical sense it is a substance, it is the spiritual. In order to distinmish them you speak of one as the spiritual and the other as the material. When you understand these things you will find there is no limit, save the limit of your own understanding. When this body s laid aside, then the soul goes forth to its ap-

Progress of Departed Spirits.

pointed destiny.

BY J. M. JACKSON BUCK.

That mortals can see, hear and converse with pirits is a truth. It may be communications are listorted by imperfect mediumship, but it stands irm, as a means established by its God-given power, to demonstrate beyond a doubt "man's immortali Spirits show by an irresistable force that they still live, love, and return with the same feelings that actuated them while in the form. Modern Spiritualism has carried conviction by revelation, clairvoyance and divine inspiration; has accomplished more for man's redemption than all modes of religion. From its circles a power went out into be world, enough to overthrow the stale teachings of a thousand pulpits, mightier than the largest congregation. Its mediums are not content to read a few chapters once a week, teaching forgiveness to the sinner, even on his bed of death if he repents, but its advocates press onward, seeking new instrulofty, sublime teachings. As organizations become purer, revelations of a yet higher character will be given by angel messengers far outshining all the, Bible so-called miracles. A Pentecost that wil prove what the apostles affirm, mediums will do all

what Christ promised to them.

When all shall walk and talk with departed spirits, whoever shall lay their hands in love and faith upon the sick shall prevail; health and even life shall be restored; they shall cause the blind to see. the deaf to hear, the dumb to speak. But mediums must live pure lives physically, mentally and morally, before this can be attained. Spirit knowledge is of vast extent, comprehending whatever can be discovered of nature, properties, causes, effects, operations, and phenomena of human life and its laws; thus they can influence the cerebral substance, and implant their thoughts and purposes still their own. All mediumship can be cultivated by controlling spirits, the same as if both were in the form. Certain conditions are required. Time and obedience, yielding of many pleasures, separation from distracting idols, temperance in all things, rendering the body pure enough to erect a temple

then suitable for the spirits' abode. When this is established the medium will find growing taste for the refined, the beautiful, the purer the channel, the higher the inspiration. Spirit education ennobles, raises the soul, enables as with tongues of fire," every word is spirit elouence, sinking deep into each heart, thought responds to thought, thrills run through the nerves of the listener, for it is inspiration, fresh from a living fountain, not a text from old books written by ignorant men who contradict each other in every chapter. Spiritually taught, mediums gain a victory over the theological theories of priests and demagogues. The mediums deserve our devout reverence, and we feel that they have communed face to face with the spirits; the enfranchised soul opened for Divine inspiration and experience joys hitherto unknown, through scenes of eterna

The spirits tell of a glorious future, when all shall know the lord; when famine, crime and war shall cease, and peace reign upon the earth. No one will regret entering upon a state of selfabnegation, being an apostle for spirits, for scholar on earth will be a teacher in heaven.

Statuvolence and the Case of Miss Mary Fancher.

It is now more than one hundred years, since Mesmer promulgated the doctrine of the existence of an Animal Magnetic fluid, which he supposed was the cause of the sleep or condition which has

been named after him.

A century has passed, and yet no proof or demonstration has been given, that such a fluid has an existence in nature,—and although the idea has generally been embraced by his proselytes, no one has ever demonstrated its existence—produced a veritable sample of it, or in any way exhibited its

Everything that exists, even the most impondera ble substances, have 1 eculiar properties—and if these cannot be produced, or recognized by any of the senses—the presumption is conclusive that the supposed material does not possess any, and therefore, can have no existence in nature. From the which is the same state) is often entered naturally and unconsciously by many persons, and that it is still oftener the result of the persons own will, (as has and can be demonstrated in patients who have been properly taught) we have named the condition Statuvolence—a term derived from two Latin will, meaning thereby a state or condition from the operator, or any other outside influence.

The powers of persons, while in this state, when understood, are as useful as they are extraordinary, and consist principally of powers, which to name we have been obliged to concentrate into one invented word, viz: clear-mindedness, or the powto see, hear, taste, smell and feel, without the aid of the natural organs of sense, but by the mind, These powers must be seen to be belived, and ex-

Buried in the dark ages of the past, where ignorance reigned supreme, and no thought of progress the terms differently, speaking of the spirit as soul, ever stirred the soul, these qualities lay dormant and the soul as spirit, remember they have just as and even now by false teaching, ignorant experts, good a right to their terms as we have to ours, and a want of proper investigations, they are not

understood, and in many cases sadly misrepresent ed, so much so that the uses to which they could be applied, are not appreciated by the scientific world, nor realized by suffering humanity.

The case of Miss Mary Fancher, of Brooklyn, New York, is a perfect illustration of the above remarks. The want of a perfect knowledge of her condition in those who attended and visited her, with the view of curing, reporting or accounting for the phenomena &c., which were natural to her condition—a full account of which has been given to the world, in all the public papers, and therefore, need not be specially repeated here.
Unfortunately for the lady, the very learned and

extensive remarks made by professors in various connections, did not convey any hope or remedy to alter or alleviate her condition, and ended where they began—in speculations.

There is absolutely nothing unusual in her case, unless it is, that of an extreme case of natural phenomena, resulting from a want of the proper management in the commencement.

All the phenomena exhibited in her case, occur. n a more or less degree, in all cases of a somnambulic character, and can be effected by the will of the patient, when in a statuvolic condition. The can then, by an act of their own will, be clair voyant, clairaudient or clear-minded in all their senses and faculties, or by an act of their own will, can render any part of their body insensible to pain, even when their head is in a natural condition so that a surgical operation could be performed upon any part without inflicting pain. They can also, by the same power, render any part of their

body cataleptic, or rigid or flexible as well.

If, therefore, Miss Fancher had heen taught the true nature of her condition, and her powers while in it, she could now do all that the statuvolist, or those do who have had the proper instructions and like them, could assume, or not, any of the conditions at will, which she now supposes and believes she cannot prevent or induce.

Her condition is by no means abnormal, and although not common, is perfectly natural. Her abstaining from food for longer or shorter intervals is the result of her condition, which is more allied to the spiritual than the physical.

Similar cases have been recorded in all ages, and we are constrained to say, that many in similar or trance conditions have been buried alive, simply because the trance condition is not generally understood. Frogs, and other living things, have been found alive in solid rocks after ages of confinement; which goes to prove that abstinence from food, under certain conditions, is possible for nany longer periods than in the case of Miss Fancher, and therefore, her truthfulness ought not to be questioned, for the falsehood in the case lies at the door of ignorance.

We are fully convinced that if Miss Fancher had had a thorough knowledge of her condition and of her will power, which is natural to all those who are in a statuvolic condition, that like them, she could have arrested the progress of her disease, which has brought about her present condition. Her trance and other conditions could have been regulated by her will, as all those can who enter

he statuvolic condition under proper instructions. What might be effected now in her case—with her ideas, prejudices, and beliefs fixed—it is impossible to surmise, and which a fair trial could only reveal. One thing, however is certain, that such powers lie dormant in her system, and not being used in her case, presents a puzzle for scientists as well as for the ignorant.

WM. B. FAHNESTOCK, M. D. Lancaster, Pa.

Aaron Burr.

MILWACEE, WIS., FEB 17TH, 1879. EDITOR MIND AND MATTER:-The communication from Aaron Burr, in your number of January 11th is so very characteristic as to merit a passing reflection. In this life, along with his good qualities, he was vain, proud, conceited, obstinate, unreasonable ambitious, willful and wicked, and evidently he is altogether unchanged still. I pity the person that may be so unfortunate as to become his medium for the objects he threatens. If he would now come back and give another communication through your columns sayhad learned that it was he himself that was so far wrong, instead of the world, and that hereafter

CORRESPONDENCE

for his happiness.

he should hate none but love all, it might be better

E. W. BALDWIN.

BOLIVAR, Feb. 16, 1879. MR. ROBERTS Dear Sir-I poticed in a leading magazine that

St. Paul was developed by St. Augustine. Can you inform me who St. Augustine was, through MIND AND MATTER? and oblige, BOLIVAR, Allegheny Co., N. Y. The magazine is in error. St. Augustine was born Nov. 13, 354 A. D., and St. Paul died in 67

OMRO, Wis., Feb. 24, 1879. Editor of Mind and Matter: It is with a great degree of pleasure that I at tempt to give you a report of our quarterly meeting at this place, which closed on Sunday evening last. To say that it was a glorious success would be

out a faint expression of the reality. Owing to the hard times, it was thought, by some to be a hazardous undertaking to attempt to hold a quarterly meeting in mid-winter, but the Spiritualists and liberals of Omro and vicin to thow no such word as fail. And the success of the effort proves that whatever may be the condition of our cause in other localities, that here it is grandly alive, with fair prospects of a permanent existence. The meeting was called to order on Friday evening, February 21, and after a short time spent in general conference, C. W. Stewart spoke on the present status of Spiritualism and progressive thought. His remarks were well received by a fair audience. On Saturday morning the meeting was called to order by President Lockwood, of Ripon, and in conference the subject of spiritual ratios was discussed.. Professor Lockwood comparing the mind to a musical instrument, whose strings always vibrate pitch and quality; said that when he heard an individual converse, he could always tell his degree of culture and his mental and moral quality, because his conversation was simply a vibration of his mental-

After conference Mr. Stewart took up this subject and handled it with I is accustomed skill and energy of thought, elaborating the subject with many fine illustrations. In the afternoon the conference hour was employed in discussing the questions of suffrage and office. temperance, followed by a lecture on Finance, by Prof. J. R. Sanford, of Fond du Lac, editor of The

Peoples' Champion. His remarks were well received. In the evening a large party assembled at the hall and indulged in the "poetry of motion," according to Terpsichore. Sunday morning dawned bright and pleasant, and a good audience assembled at the The question as to the right to criticise character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Faith, Hope and Charity," which, in breadth of thought and beauty of expression, has never been surpassed in this place. He held his audience spell-bound, while the burning eloquence flowed from his lips, combining the music of the rippling rill with the

force of the mountain torrent. In the afternoon conference, the right of the individual to commit suicide was discussed, after which President Lockwood gave a lecture on "Mental Energy," in which he bridged the chasm beween Materialism and Spiritualism to the complete satisfaction of a large and appreciative audience. Of Prof. Lockwood, too much cannot be said in praise. His motto is "thoroughness," and whatever he does is done in that manner. A deep hinker and logical reasoner, he handles every subect in that cool, vet forcible manner, which char-

ecterizes the true scholar. The evening exercises were occupied with a reci-tation of Poe's "Raven," by Prcf. Sanford and the closing lecture by C. W. Stewart, on "Judgment, Heaven and Hell." The expenses of the meeting were met by volun-

ary contributions, more than enough being raised or the purpose. So you see that we are neither dead nor sleeping, and we expect to have a still better meeting in June at this place. This success is due, first, to he persistent perseverance of our people and the efficiency of our presiding officer, and secondly, to the fostering of harmonious and peaceful efforts to

further the interests of our cause.

Yours for the Right. J. C. PHILLIPS, M. D. Secretary of the Northern Wisconsin Associa ion of Spiritualists.



Perhaps you think a hero. man of glant might, A warrior in armor. A champion for the right. Who through the world goes boasting That wrong shall go no more;

In olden times a hero Was such a man I know He went to battle aided By javelin and bow. You all have heard of Ajax Of Priam's valiant son. And of the great Achilles.

The glory of whose exploits

Is sung from shore.

But now to be a hero Is quite another thing; And he who carns the title Is nobler than a king. 'Tis he who follows duty,

Who many battles won.

Who scorns to be untrue; Who's guided by his conscience, Not by what others do. And you may be a hero,

By doing all you can

To free the world from error. And aid your brother man. And though no blast of trumpet Your greatness may proclaim, With heartfelt benedictions. Mankind will breathe your name

Jack the Street Sweeper.

You may think it scarcely true when I tell you there are hundreds of homeless girls and boys that spend much of their time through the inclement veather, in sweeping the crossings in large cities, asking only a penny or two as their reward of the passers by.

Of this number was little Jack, homeless and without friends or relatives. No matter how stormy the day, how deep the slush and mud accumulated on the crossings by the frequent passers by, Jack was always at his post on one of the most populous streets, broom in hand, cleaning the flag-stones rom side to side, over which the glittering trains of wealth, and pride, and fashion passed.

Jack had long since learned that not from these

need he ask even the smallest pittance of a penny, and yet from this class without solicitation, would sometimes be dropped into his chilly palm a sixpence or a dime, which not his service but his leasant, honest face had provoked. Barefooted and sometimes bareheaded, with

sadly worn clothing upon his body—still under-neath the torn jacket, was concealed a brave, honest heart that would do honor to the son of a king. A circumstance happened one day that proved the outcast as he was, the true nobility and character of the lad. A gentleman passing hurriedly along through a driving storm, was attracted by the attitude and voice of the child who accosted

him with "Sir, have you a penny foronly a street sweeper?" It was very cold, the storm was drifting from side · Almost any one would have felt justified in taking care of self, but the kind gentleman, drawing his warm fur gloves from his hands, took out his money, and dropped a dime into the hand of the child, saying, "If you have any home, my lad, you had better find it, you will perish in the

"I have no home," was the pitiful answer, but his face, all flecked with the snow, grew radiant as some poer wretch's cellar, with at least a covering for his head. he thought the dime would secure him a night in

As the gentleman closed his pocketbook, a gust of wind swept out a little coin, and at once it was lost in the snow. For a moment he searched, then said, "My lad, that was a gold dollar I dropped, if you find it, return to me at No.— Girard Avenue." "L will, sir, thank you," was Jack's prompt reply. Little dreaming he should ever see the face of

the boy again, the gentleman hurried on to his cheerful home and luxuriant dinner. One by one the little ragged urchins from the alley, homeless and perishing gathered around, each one eager to find the golden prize, with the nope of pocketing the spoils. Jack never relaxed his efforts though almost

blinded by the storm. At last the tiny piece was found, but it was only another dime like the one the gentleman had given him. The two or three little boys that still lingered upon the sidewalk employed every artifice for a division of the coin, saying, "It was'nt worth taking home to the gentleman—he would not care for it, and if he did, he would never meet Jack again." "No," replied the lad, "I would never deceive him, I gave him my word, and though I have no

home, food or shelter, I will be honest. Fearfully the storm blew upon the poorly protected form, whirling into eddies, drifting up the sidewalk, almost barring entrance to the doors. At last the street, then the number greeted Jack's longing eyes. Boldly he pulled the bell. Why should he not? He felt brave, honest and true, and this seemed a shelter from the storm. The servant opened the door, but finding only a

she quickly closed it and retreated, ere Jack could collect himself to speak. Again he rang and again the maid appeared, deermined to send the little vagrant away. "I am Jack, the street sweeper," hastily said the boy, the good gentleman who lives here told me to Can I see him?

ragged child, whom she presumed wanted alms,

call. The door was again closed, only however to be opened again with—"The master bids you to his Never had Jack trodden on such carpets and

rugs. He almost marvelled to himself, whether this wasn't heaven he had heard tell of. "Good morning, my lad," said the gentleman, take a seat by the fire, you look cold,' "I am cold, but I don't mind it much, I's so used

to it," whispered Jack, then added, "I found the money, sir, and have brought it to you, but it's only a dime. "A dime, my lad! are you sure? It was a dime [gave you.

The thought instantly flashed upon the boy's mind that he was mistrusted for exchanging the coin. His cold red face grew redder as he produced his gift. It was only a counterpart of the other. "Noble boy," exclaimed the gentleman, your honesty shall be your reward. You possess a jewel better than bags of gold. I will employ you on that honor you so prize as my errand boy; but, remember, it was this love of truth and honesty, that has won this mark of regard. Let it be forever your watchword. The half frozen face that had scarcely ever

known a tear was wet with the drops as they trickled down, one by one, and fell upon the tattered sleeve. Oh, it was so good to hear kind words such good words! "I did not mean it," stammered Jack. "I did not mean to give you so much trouble. I am only poor street sweeper.

"All the braver and better that you did not do it. for reward, but the reward shall not be the less sweet. Jack is no longer "little Jack the street sweeper." By degrees he has arisen step by step, by virtue of his integrity to a position of credit that would do honor to many higher born than he who once swept the crossings for a penny.—The Children's

"VERY dark, but rather light," said an elderly woman when she observed half a ton of widow coal dumped down before her door. "Never mind, mommy, we won't have so much to tug in," replied. her little boy. .

An Appeal to the Spiritualists of Philadelphia.

BY A LADY.

Shall the ever pregnant living truth be sacrificed upon the altar of human egotism and selfishness Nay, let the living light of divine truth and love dwell in the halls of justice, and let the divine radiance from an inexhaustible fountain illumine our pathway, that the most bigoted and dogmatic may recognize the divinity enshrined wi hin their own souls, and appreciate its harmonizing influ-

Let not the sun of righteousness that has risen upon this decade of human history be dimmed by contention, strife and discord, but let peace and harmony shed their benign influence upon all, through the divine inspiration from the higher spheres of love and purity. Wreck not the bark of Spiritualism upon the shoals and quicksands that too often beset the efforts of man to enlighten and eunoble his kind. Let calm dignity sit enthroned as master of ceremonies and a steady hand guide the ship into more prosperous seas. The time has come for prompt action, and we should not allow dissension and dogmatism swerve us from the right, nor deter us from a fuldilment of our duties as men and members of a royal constituency that shall unite in bonds of fraternal brothe rhood and sisterhood, the believers in the grand phylosophy of Spiritualism, and form in this city a central point, the radiations from which shall be as a beacon light unto all the civilized world.

Shall the efforts of the spirit world to fraternize and coalesce with the Spiritualists of the City of Brotherly Love come to naught? or shall a unity of purpose, a harmony of action, and an energetic forward move, carry us all on in the discharge of our duties? and when the tidal wave of time shall lash with fury the base of our structure, shall it be founded upon a rock impervious to the tempestuous seas, or upon the sands where each succeeding wave shall top it to and fro like a bubble upon the

We should weigh well the results to accrue from our acts, and not deem the present as the inspires of our actions. We should remember that we are working for the future; not for a day or a year, but for an eternity, hence the necessity of entering upon our duties with a calm deliberation, a firm resolve, an unswerving energy and determination to do our duties as representatives of a nation's honor, as citizens of a world-renowned republic, and members of a royal constituency that will, in the future, awaken in mankind the deepest gratitude and love, and prove an auxiliary the power of which will be felt throughout the earth.

We are not building for time, but for eternity. We are not building for the city of brotherly love but we are building a tabernacle for the in-dwelling of the pure, the beautiful and the true. Then let us build wisely and build well. We should know that the brightest jewels in the coronet of ime is the consciousness of duty well-performed. The consciousness of having proven true to the charge entrusted to our care and keeling.

Then let us enter upon our duties as becomes those who have quaffed from the living fountain of truth divine; as those having reason and judgment as beacon stars in the firmament of life, to point he way for future weal; as men and women of sufficient self poise to calmly deliberate, and quietly discuss all subjects presented for consideration. May we quietly and dispassionately survey the ground, and dispassionately consult together for future action. Let not our conclusions and deductions fall lifeless, but with energy; let us step out upon the broad sea of life, and may the living light of an eternal day illumine, with a divine effulgence, the work of our hands, that anthems of praise shall echo and re-echo through the vast corridors of the universe, until they ring from the infinite dome of the hierarchy of the Gods.

Who Moves First?

FOR MIND AND MATTER. Dear Editors:—This week some kind friend sent me a copy of "The Baptist Missionary Magazine, from which I clip the following paragraph: I Dare not Withold It.—The wife of an aged minister in New York State sends the following: Enclosed please find five dollars for the Missionary Inion, to be applied to the Teloogoo mission. We have made our contribution for the year, and did all we thought duty required of us, considering our straitened circumstances. Mr. —— being out of employment, and absent on expense, looking for a field of labor. But the recent glorious news from our mission stations so moved my heart, that, having this little sum by me, I felt that I must send it on immediately as a thank-offering for what God has done for 'The Lone Star' mission, and to help a little toward re-enforcing the mission. I dare not withhold it even till husband shall return, lest our necessities should be so great that I shall feel as if I must use it for something else. I don't see how any who feel that they have been redeemed from hell by the blood of Christ can sleep or rest till they are certain that they have done all required of them to save others from the same awful

This shows the extent to which fanaticism wil lead people, foolishly imagining they are purchasing salvation by bountifully bestowing alms on the church. Such people lose sight of the misery of both souls and bodies, near home, to go carry the glad tidings of great joy to the far away heathen. The lesson which Spiritualists might draw from the experience of this poor woman, who took the funds that were absolutely necessary for family use and used them so lavishly, because she thought she had been "redeemed from Hell through the blood of Christ," might be made a profitable one. How many Spiritualists, who have absolute, bona fide knowledge in the place of this poor wo man's blind faith, would be willing to give the last five dollars in supporting and upholding such truth? I await the response, and as no thundering applause is heard, from either pit or gallery, to dis-turb my serenity, I proceed. Will Spiritualists ever be willing to come down to hard pan and put their hands in their pockets to support the Truth, and protect the only avenues by which that truth can be obtained? There is an old saying, "a word to the wise is sufficient." I wait to see some move made in the right direction. Who moves first? AJAX JUDGE.

CORN STARCH CAKE .- Two cups of sugar, one cup of butter, one cup of milk, one cup of corn starch, two cups of flour, four eggs, one teaspoonful of soda, and flavor with lemon or vanilla. MATRIMONIES.—Three eggs, well beaten, a lit

tle salt, flour enough to wix hard; roll thin as paper: cut into fingers and give them a twist. Fry in hot lard, hotter than for common fried cakes. To PREVENT ODORS FROM COOKING.—Put one or two red peppers, or a few pieces of charcoal into the pot where ham, cabbage, etc., are boiling, and the house will not be filled with the odor which

some people consider offensive. SPICED CORNED BEEF .- To ten pounds of beer ake two cups of salt, two cups molasses, two table spoons of saltpeter, one table-spoon of ground pepper, one table-spoon of cloves; rub well into the beef, turn every day and the mixture in: will be ready for use in ten days.

Molasses Lemon Pie.-Peel and take the nice of six lemons, four cups molasses, two cups sugar. four table-spoonfuls of flour, two cups of water, (boiling); take the peel of three of the lemons out in cold water, set on the fire till it comes to a poil: change the water three times; this will renove the bitterness; chop the peel with the pulp of the six lemons after they have been squeezed, out altogether.

EXCELLENT TURKEY OR CHICKEN HASH. Chop quite fine two good-sized onions, put in a hot rying-pan, with enough of beef-dripping and buter to fry them till tender; then add a pint and a half of chopped turkey or chipped chicken, with salt and pepper to taste, and a little thyme; add boiling water enough to moisten, without making much gravy; a very browned flour sifted in and stirred. Boil it up and serve; or it may be turned over half slices or buttered toast.

PUMPKIN PUDDING .- Take one pint of pump kin that has been stewed soft and pressed through a colander; melt in half a pint of warm milk a quarter of a pound of butter and the same quantity f sugar, stirring them well together; one rich cream will be be better than milk and butter; beat eight eggs very light and add them gradually to the other ingredients alternately with the pumpkin; then stir in a wineglass of rosewater and two lasses of wine mixed together, a large teaspoonful powdered mace and cinnamon mixed and grated nutmeg. Having stirred the whole very hard, put it into a buttered dish and bake threequarters of an hour.



A little nonsense now and then Is relished by the best of men.

STANDARD WAGES.—The wages of sin.

"Is THE pen mightier than the sword?" "No," eplied an old cheese, "I am the mite-iest by a large naiority.'

OUR CAT.—He can run up and down the keys of a piano with all the agility of an artist, for he nas plenty of mewsic in his soul.

NOTHING STRONG.—"Digby, will you take some of this butter?" said the laudlady of a cheap board-

ng house. "No. marm, thank you; I belong to the Sons of remperance now, and cannot take any thing trong."

THINGS TO COME .- Spring has come, though winter may still be lingering in its lap, but the hings that are to come are not the less interesting. The frisky flea, musical mosquito, gramnivorous grasshopper, fugacious fly, notorious gnat, and beautiful butterfly, are among the things of the fu-

DESCRIPTIVE.-An enterprising man in Duncirk, supposed to be the last place made when the earth was finished, desired to sell his farm, etc. In ais description of the place he said: "The surrounding country is the sublimest ever made; the scenery is really celestial, divine; also two wagons, lot of harness, a yoke of steers, and a patch of pumkins."

PRETTY GOOD .-- A country lass while walking along the road leading to the mill, met a son of rural felicity who was driving a load of slaughtered hogs to town. The lass made the usual courtesy whereupon the countryman laughed outright, and

"Why do you make a courtesy to dead hogs?" "You're mistaken, sir; I meant the live one." The rustic laughed on the other side of his cheek bout this time.

AMUSING CRITICISM.—Tintoreb, in his great. picture representing the Israelites gathering manna in the desert, armed the Hebrews with percussion ock guns. But a more laughable picture was preented a few years ago, known as "Paradise Lost," as based upon Milton's poem. One of the tableaux represented the angel Gabrel stepping over the ramparts of Heaven, having on his pedal extremities a pair of very large French boots of modern style.

GIVE ME BACK MY QUARTER -- Professor Bourdette, a famous lecturer, delivered at Bath, England, an essay on "Primeval Man." During his remarks he said that "Adam could not raise a moustache," whereupon an elderly lady left the aulience room and demanded her quarter that she had paid upon entering, declaring that she would not sit and listen to her ancestor being slandered n that style when he was not present to defend timself. Adam was the name of her grand-

SMART CHILD .- "Ma, isn't the world older than t used to was?" said a young hopeful. "Yes, my son; why do you ask that?"
"Then what do folks mean when they talk about

"Go to bed, sonny, that's a good boy, and we'll talk of this to-morrow." The old lady was evidently afraid that he might grow up to be a candidate for Congress, or that

wouldn't do to tax the brain of one so young. SOUND ADVICE.—Uncle Sambo hinking ebonite, and had seen much of the world. He knew the pangs of working when the stomach is empty, and he could give good sound advice upon this important question. To his son one day, as he was about to start out on the journey of life

he said: "Sambo Junior, look yere—don't you nebber do no work afore breakfas no how. Et it am scu-sively important to do the work afore breakfas, why is you hab yer breakfas fuss, an' don't take 'No' fur an answer.'

IS IT A JOKE?-Charles Vacancy was an active young man in Camden. He started business there, and being a prepossessing fellow and somewhat witty, drew half the young ladies to his store, even if it were for a needle only, or a spool of cotton. One day he observed a young lady gazing at him some charitable concern which has the sanction of very intently, and thinking that he had forgotten to part his hair down the middle, or had neglected ome article in making his toilet, asked the young lady what she was so intently gazing at.

> vacancy." AFRAID OF A GHOST .-- A case was given to a jury in Mississippi which involved the life of the

"O!" replied she, "nothing in particular—only at

defendant, a colored boy. After 'the jurors retired . one of them said: "Is this a hangin' case?" "To be sure, nigga," was the reply.

"Well dis yere nig heered one of em dar lawyers say dat boy's gose will hant us if we hang 'em. I posed to dat are punishment; don't want no gose follerin' me, no how, no, sir!" A verdict of manslaughter was rendered.

SHAKEN CONFIDENCE.-A missionary, while crossing the sea to a foreign clime, was cheerful in his contemplation of the great good he would do among the heathen. The weather was very pleasant, but one day the clouds come, the wind rose, the gale ensued, and the ocean was tempest-tossed. and every man on board the vessel stood apparently in the jaws of death. The missionary said to the captain, "Do you

think we can outride the storm?' The captain replied, "You are very apt to be launched into Heaven at any moment.' "Dear, dear," replied the missionary, "horrible, horrible, very horrible."

CASE OF INTERFERENCE.-A judge in one of our courts, the other day, in reprimanding a prisoner, called him a scoundrel. The prisoner replied: "Judge, I am not as big a

scoundrel as your honor"-"Shut up, sir," said a tipstave; "why do you speak to the judge that way?" "Takes me to be," concluded the prisoner, after the interruption by the tipstave.

"Put you words closer together," said the judge, as he reddened in his face. "I would, your honor, but you officer here stopped

A WITTY COUNTRY QUARER .-- A dandy clerk in a bookstore had some trouble with a customer dressed in the garb of a Quaker, who had come to town to obtain a number of boks, but who looked at a great many, yet purchased none. "You appear to be from the country," said the

clerk. "Yes, thee speaks truly so." "Allow me, therefore, to present you with a book containing an essay on how to raise calves." "Thee had better present that book to thy moth-

er," he replied as he left the store.

Go UP HEAD.—The country school master called up class No. 1, and a ked the question:

"Did you ever see a donkey die?" The boys, in regular rotation, responded in the negative. "Well, boys, did you ever see a donkey skin?" The smallest boy at the tail of the class was the

only one who responded, "Yes, sir." "Where did you see it?" "Why on the donkey, to be sure," said the urchin, looking very intently at the schoolmaster.

"Go up head!" So you see, the least became greatest in that Whether the hopeful juvenile alluded to the choolmaster or some other donkey remains unde-